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ALONZO S. WEED,
Publishing Agent,
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AMENDS.

BY CHARLES F. RICHARDSON.

Think not your duty done when, sad and
tearful,
Your heart recounts its sins,
And praying God for pardon, weak and
fearful
Its better life begins.

Nor rest content when, braver grown and
stronger,
Your days are sweet and pure,
Because you follow evil ways no longer,
In Christ's defense secure.

Bethink you then, but not with fruitless
rueful
That bids the past be still,
Of what your life has wrought to men's un-
doing,
By influence for ill.

Go forth, and dare not rest until the mor-
row,
But, lest it be too late,
Seek out the hearts whose weight of sin and
sorrow
Through you has grown more great.

Take gifts to all of love and reparation,
Or if it may not be,
Pray Christ, with ceaseless lips, to send sal-
vation
Till each chained soul be free.

AMBULANCE CHAT.

FIRST PAPER.

BY REV. F. H. NEWHALL, D. D.

"And then a soldier,
Seeking the bubble reputation
Even in the cannon's mouth."

My soldier decade slipped by before
I really knew that it had arrived; in
fact, it came on while I was still in the
lover's decade, "sighing like farnace"
(which sighing I own continues yet),
and I wait in vain to find myself, as the
Arionian minstrel promised me,
"In fair round belly with good capon lined."

Instead of that, when I first found leisure
to look about me in the great *melée*
called life, I found myself riding in the
ambulance! When I first made this
astonishing discovery, I leaped out in
wrath, picked up the first gun that I
could find, and faced about, bold as a
lion. But alas! in an agonizing mo-
ment I found that the weapon was
harmless in my trembling hands, or
dangerous only to those around me
who were dearer to me than all else in
life. I was kindly helped back into the
ambulance, and here I lie, watching
the battle clouds as they rise and roll,
and hearing from afar "the thunder
of the captains and the shouting."

It was long, very long, before I could
really see that the Commander-in-chief
had not made a great mistake in thus
allowing me to be ordered to the rear.
At first I longed and even prayed to
die of my wound where I fell. I hated
the sight of that light which is God's
bright, broad smile to man in strength,
and recoiled from the dearest voices of
earth which would call me back; but
at last a broken, faltering murmur
came to rise in my heart—"Thy will
be done." And this murmur at last seemed
blending with the old bugle-call, till
hour by hour it grew into a strong cry,
the only prayer that I ventured to
breathe for years, "Thy will be done!"

But I see and hear many things from
the ambulance that my fellow soldiers,
blinded by dust and smoke, and stunned
by the battle-roar, cannot see or hear.
I cannot "run with the footmen," much
less "contend with horses," but per-
haps I may cheer the wounded or
soothe the pains of the dying, and it
may be wiser for me to be in the rear
than in the front. At all events, here is
a HERALD who is willing to repeat for
me my faint whispers if they can cheer
our ancient banner.

There is a sweetness and strength in
invaluable that experience alone re-
veals. Care is lifted off the heart, for
the bleeding soldier knows that another
strong man has stepped into his place
in the unbroken, advancing line, and
he has only to lie there and see it sweep
forward. As the conquering hero's
name rises on the breeze, his heart
swells, and his dry lips whisper,
"Onward!" though only the great
Commander hears the sound. So Eddy
died with "Forward" on his tongue.

To the true Christian soldier this life
is intensest action. In battle he has no
time for thought, no leisure for con-
templation. "What are the orders of
the day?" is his one question, and to
obey them is his one thought. But while
his wounds are healing in the hospital
he has abundant leisure to think over
the whole campaign. He must keep
on thinking while his heart keeps on
beating, and what else should he be
thinking of but the war which is his life?
Napoleon amused himself at St. Helena
by imagining conversations that he
would one day hold with Alexander,
Cæsar, Hannibal and the Scipios in the
other world, and his whole exile was
employed in fighting over his old bat-
tles with those around him. But the
Christian invalid and exile does not
live an imaginary life in anticipating
the heavenly laurel, nor with Gold-
smith's "broken soldier, kindly bid to
stay."

"Shoulder his crutch and show how fields
were won;"

but he feels himself in the very midst
of the battle still—a battle where the
bugle never calls retreat, and where he
will face the foe to the very end.

Here, then, I have first found time
for leisurely thought and contempla-
tion; time to lie on my back in the
summer grass and see how deep is the
sky, how happy are the grazing cows;
to bask in the winter sunshine within
the bay-window, and feel its soothing
caresses as when I was dandled in my
mother's arms; to turn over great
books, and read them leisurely, suck-
ling in their sweetness in lingering
draughts, or feeling their vast, strong
thoughts heave beneath me and toss
me up and down like the ocean's world-
wide well. Thus have I now for the
first time really heard from that far-off
harp the earthquake tramp and multi-
tudeous hum of the Grecian nations
on the Trojan plain; for the first time
have I fairly seen Tacitus' tremendous
portraits of those men of iron and clay
before whose bar stood Paul and Jesus
—prisoners before whose words judg-
ment-seat and judge crumbled away
together, and the clay and iron became
as the dust of the summer threshing-
floor (yet we college boys in the old
Wesleyan Latin room rattled through
that whole history at z pages a day,
glit as black birds!); for the first time
have I given Hamilton a chance to say
to me all that he wanted to about the
Absolute and Unconditioned, and al-
lowed Kant to hold me by the coat-but-
ton till he had poured into my ear his
"Critique of the Pure Reason." But
above all, here have I for the first time
found whole hours wherein to read the
Bible as a book of recreation and
amusement. It had been to me an or-
der-book before, but now I see its com-
mands to be written with blood from
the great Commander's heart; its
words are stars, its lines outflame
the sun. It is strange that a Christian
should need to be sick in order to find
time to pray, but so it sometimes is.
Christ, with a world on his heart, and
only three years to work in, had time
to spend whole nights in prayer; but
many a city minister grudges five min-
utes from sermon-polishing to the
closet. I grudging hours to the closet,
and God in His goodness and wisdom
gave me years. Shut up alone with
God by day and by night, man will,
man must, talk with his Father.

For the first time in my life have I
found leisure to read newspapers. The
whole tribe of them always bored me,
but now I entertain the entire *Herald* fam-
ily, every time, Yankee and Knicker-
bocker. By the way, the New York
Herald attaché of Gen. Grant's suite
had better take a Sunday-school infant
in his satchel to aid him in the mis-
sion-fields of Asia. In a forest of columns
he describes the Escurial, and among other
matters that there kindled his muse
were twelve colossal statues of Judean
kings, most of whose names he forgot,
but remembered *Melchizedek*! If this
correspondent tries his hand upon the
missionary Churches of India and China,
I fear that he will make almost as bad
a mess of it as did poor Bayard Taylor.
Of the average *Herald* man (I don't
mean Zion's Herald, Sister Smith),
I fear that he would be said, as Macaulay
said of Macaulay, "Omniscience is his
foible." After I have read the daily
news, I have that Yankee "provincial-
ism" that makes me curious to know
what State Street wants me to think the
news is, and so I punctually read the
paper which has been impudently called
the "Daily Weak-back" (or "Week-
back," I am uncertain about the orthog-
raphy), and thus I see the universe as
beheld from the metropolis of baked
beans.

Of course I have been hearing Jo-
seph Cook, more or less of these one or
two hundred lectures. I will only no-
tice just now that I regret to see that
he has undertaken to prove to the New
Yorkers that there is a God. That is
too big a job, even for Joseph Cook.
He made exactly the mistake that he
would have made had he stood up and
attempted to demonstrate the existence
of Joseph Cook—or to lift himself
over the Tremont Temple by his own
suspenders. The Boston "Monday Lec-
turer" is a seer rather than a logician,
and true friends should tell him so. It
is no disparagement to a Damascus
blade to say that it is not a good tool
to split up kindlings with. It is nothing
against a Remington rifle that you can-
not shoot mosquitoes with it.

THE PROPHECIC CONFERENCE.

BY REV. DANIEL SIEKLE, D. D.

SEVENTH PAPER.

The pre-millennialists boast of the an-
tiquity of their doctrine, and its catho-
licity in primitive times. Dr. West, in
his history of the doctrine, makes the
following declaration, that "a true
Christian Chiliasm was the orthodox
faith of the primitive Church in its
purest days."
Let us appeal to the creeds and con-
fessions of the Church, to show that
this claim is without historic grounds.

The *Te Deum Laudamus*, styled by
Liddon "a hymn, a prayer, and a
creed," supposed to be fifteen hundred
years old, has no hint of the personal
reign of Christ on the earth, though it
gives a summary of the chief past and
future events in His history. Its teach-
ings with respect to the future are
summed up in these consecutive sen-
tences: "Thou sittest at the right hand
of God, in the glory of the Father."
"We believe that Thou shalt come to be
our Judge." The Apostles' Creed is
still more ancient. Though not made
by the apostles, it is probably the oldest
creed-statement of the Christian Church,
and is recognized by the Greek, Catholic and Protestant Churches,
is inscribed on their walls, and is re-
peated nearly as often as the Lord's
prayer. Not a word is found in it re-
specting Christ's millennial kingdom.
He remains in heaven till He comes
"to judge the quick and the dead."

The Nicene Creed is better known
than any other except the Apostles'.
It contains no allusion to an earthly
reign, but has only these words: "And
will come (again with glory) to judge
the quick and the dead." The Athanasian
Creed, formed in the fifth or
sixth century, says: "Whence He
shall come to judge the quick and the
dead." All these most ancient creeds
agree that Christ will come again, but
they have not a shred of pre-millennial-
ism in them. The same is true of those
creeds which were the outgrowth of
the Reformation—the Augsburg Con-
fession (1530), which specially con-
demns "those who inculcate the Jew-
ish notion that before the resurrection
the pious will rule the world and the
impious will be everywhere crushed out."
The Tetrapolitan Confession (1530),
by those who could not sub-
scribe to the Augsburg, is in harmony
with the latter in this clause: "Whence
we expect Him as Judge of the quick
and the dead." So, also, the First Con-
fession of Basle (1534), the First Hel-
vetic (1554), the second also (1564),
which adds: "Moreover, we condemn
Jewish dreams, that before the day of
judgment there will be a golden age
in the earth, and that the righteous will
possess the kingdom of the world, and
their wicked enemies will be de-
stroyed." The Heidelberg Confession
(1562) says that "Christ was taken up
from the earth into heaven; and that
He continues there for our interest,
until He come again to judge the
quick and the dead." The Belgic Con-
fession expressly teaches that when the
number of the elect shall have been
completed, all the dead will rise, and
Christ will appear as the Judge of the
living and the dead. The Scotch Con-
fession says: "There will be a final
judgment to whose execution we have
certainly expect the same Lord Jesus
visibly to return, as He was seen as-
cending, and then will come the time
of the renewing and restoring of all
things." The Church of England says,
"and there sitteth until He return
to judge all men at the last day." The
Westminster Confession: "And shall
return to judge men and angels at the
end of the world." All of these ex-
clude the possibility of a "carnal mil-
lennium," by teaching that Christ will
occupy the mediatorial throne in
heaven till the end of the world, when
He will come to the general resurrec-
tion and judgment of the last day.

We look in vain in Church history
for any respectable denomination of
Christians who have incorporated Chil-
iasm into their creed. The Anabap-
tists of the sixteenth century we do not
forget, nor the Fifth Monarchy men of
the seventeenth, who thought that
Cromwell was the precursor of Christ's
visible reign. These will hardly be
quoted as respectable by our modern
millennialists. How happens it that all
Christendom through all these ages
have been studying the Bible and formu-
lating their researches into creeds,
and have universally failed to insert
what some would have us believe is
the grand foundation truth—the mil-
lennial kingdom of Christ on the
earth? To us this is one of the great-
est mysteries, if Chiliasm is found in
the Holy Scriptures. We have never
seen any satisfactory explanation. It
will not do to say that Rome got on
the wrong track and was intolerant of
any divergence of opinion; for the an-
cient creeds just now quoted were in ex-
istence before the universal domination
of the papacy. Moreover, when the
creeds of the Reformation were formu-
lated, all Roman errors were sloughed
off, and all vital, neglected doctrines
were restored. Millennialism was not
among those truths rejected by Rome;
hence it was not restored. The explana-
tion of this whole mystery of the
absence of Chiliasm from the creeds
is found in the words of Dean Stanley:
"The fancies of millennialists, how-
ever innocent and natural, and how-
ever widely diffused among small
circles, have always been resisted by
the robust sense of the universal
Church." This is confirmed by Neander,
in explaining the spread of Chil-
iasm in the latter half of the second
century as "diffused from one coun-
try," Phrygia, "and from one fount-
head," Papias, who says it "is not to be
understood as if Chiliasm had ever
formed a part of the general creed of
the Church."

Again, if this was the doctrine of the
apostles, we should expect to find it in
the writings of the five contemporaries,
called the Apostolic Fathers—Barna-
bas, Clement of Rome, Ignatius, Poly-
carp, and Hermas. These have left
quite a mass of literature in which we
find no evidence of the existence of
any such doctrine. "The allusion in
Barnabas," says Dr. J. A. Brown, "to
the period of a thousand years, forms
no exception to this statement." We
turn to the apologetical writings of
Tatian, Athenagoras and Theophilus of
Antioch, all in the second century, and
we find no trace of millennialism.
The silence of these earliest Christian
writers next to the apostles, especially
of those who had conversed with them,
must forever confound those who
would insist that Chiliasm was the
primitive Christian faith. We do not
deny that the millennialists may quote
the names of Justin Martyr, and Irenæus,
in that early age, and Tertullian
and Cyprian, in a later, but they were
only individual teachers whose doctrine
never became catholic. Says Neander:
"Our knowledge of the times is too
defective to enable us to assert that
at any one period it was universally pre-
valent." Says Dr. Shedd: "The period
between the year 150 and 250 is the
blooming age of millennialism; and
yet even in this period it does not be-
come the catholic faith, as embodied
in the catholic creed." At about this
time Dionysius, bishop of Alexandria,
discussed Chiliasm in an assembly of
his clergy, and after several days con-
vinced the leaders of their error, and
all renounced it.

Enough has been said to demonstrate
that the creeds of the Church—Greek,
Roman and Protestant—not only omit
Chiliasm, but teach doctrines wholly
irreconcilable with its fundamental
principles; yet it is true that in mod-
ern, as well as ancient, times, some
eminent Christian scholars have been
advocates of this doctrine. But in no
era has it had a strong grasp upon the
faith or life of the Church, because it
has adopted principles of interpreta-
tion which invariably run into the most
absurd opinions and extravagant and
foolish computations, and it has always
been followed by disastrous and infel-
lacious reactions when its calculations
have failed. Moreover, it seems to be ex-
ceedingly detrimental to the spiritual life
by substituting head-speculations for heart-
faith in Christ, and by diverting the be-
liever from "the promise of the Father,"
the gift of the Comforter, the great
talent to be occupied till Jesus
descends on His judgment throne, to
unprofitable discussions about the na-
ture of His future kingdom. He occu-
pies till Christ comes who makes the
most of the dispensation of the Holy
Spirit.

LETTER FROM NEW YORK.

The name of Dr. J. O. Peck will
bring to most of the readers of Zion's
HERALD remembrances of an old, and
to many of a very dear, friend. We,
to whom he was a complete stranger,
thought we detected the Western flavor
about him; but he was born in Ver-
mont, educated in Massachusetts, and
has gone up and down through New
England till his ways are as well known
to him as a familiarly-trod den garden.
He is your third gift to St. John's
Church in Brooklyn, for which it thanks
you. Warren, Chapman, and Peck are
a trio not easily forgotten.

We wrote you some weeks ago of the
sadness that settled upon the members
when Dr. Chapman was forced to leave,
and not a few thought the loss was be-
yond remedy. But God cares for His
Church better than we dream of, and
knows no bounds. Said one of the sweet-
est-spirited members of this Church, in
a quiet afternoon talk last week, "Are
we not greatly favored just now? We
have two ministers. Dr. Peck is work-
ing for us here, and Dr. Chapman is
praying for us in Greenland." She did
not know it, perhaps, but in those sim-
ple words she touched the key-note of
the itinerancy. And we can see how the
warm-hearted exhortations of War-
ren, the keen, yet plain, analyses of
Chapman, supplemented by the earnest
work of the present pastor, make up an
entirely which admits of no division.
The happiest day St. John's Church
will see—and it is sure to come un-
less God takes one of them to heaven
meanwhile—will be when these three
ministers stand together within her al-
tar, to rejoice in the happy results flow-
ing from their united labor.

A revival, genuine and thorough,
has great significance, and always has
one mark: It is the manifest work of
the Holy Ghost. Peter, on the day of
Pentecost, preached one of the short-
est and simplest of sermons; and to the
little company who had followed the
Saviour to the cross, seen Him after His
resurrection, and witnessed His ascen-
sion from Mount Olivet, were added
three thousand souls. It is ever the
same. The Church is awakened; back-
sliders are brought home; sinners are
converted. And if, as a member of the
Methodist Church, in a Methodist jour-
nal, and to a Methodist people, we
write of a Methodist revival, it is be-
cause we believe that God bestows dif-
ferent gifts in divers places; and that a
waiting upon Him in our own methods
is not only loyalty to our particular
branch of the Church universal, but
will bring upon us the blessings so ear-
nestly and prayerfully craved.

In the work at St. John's, the first
thing that strikes us is the absence of ex-
citement. We have no sympathy with
the daintiness that finds fault with the
earnest outward manifestation of feel-
ing that goes by that name. When
men are anxious to get out of darkness
into light, from sin to holiness, from
the power of Satan to the companionship
of Jesus, and from the dangers of
hell to the assurance of eternal safety,
they are not careful of the means of ex-
citement. And if a whirlwind is neces-
sary to uproot the trees of false security,
beneath whose overhanging branches
we have sought for refuge, then wel-
come the whirlwind. But we are writ-
ing in this case the simple facts. An
outsider would have detected hardly a
ripple upon the surface, so quietly did
the light gather and deepen. True, the
congregations increased. There was a
thoroughfulness in the faces of those who
were regular attendants on the services,
members as well as those who were not,
that told of heart-workings which gave
no other outward sign.

Everybody who has lived in a large
city knows how complete is the isola-
tion that overtakes its inhabitants. You
have no intimate relation with the peo-
ple who dwell upon the right or the left
of you, beyond the friendly greeting
that may follow an exceptionally bright
or stormy morning. Their Church re-
lationships, their sympathies, their
heart-friendships run into different chan-
nels. Every man's house is his castle,
and none may enter without ceremony.
The portcullis is always down and the
drawbridge up; and in many cases
there is no other way of access by which
you may give warning of your ap-
proach. Indeed, one cannot be sure
but the slightest attempt at familiarity
may be misconstrued; perhaps firmly,
if not rudely, rebuffed. The real neigh-
bor may be blocks or miles away. Such
a feeling grows in all directions, and
has gone far to check the intimacy of
pastoral relationship.

And yet Dr. Peck's success so far has
resulted directly from the renewal of
pastoral visitation. This is done in an
hundred ways, and with what we call,
for want of a better term, consummate
tact. A gentleman calls upon him on
New Year's day, as a matter of Chris-
tian courtesy; he seizes on the oppor-
tunity to speak of Christ, and tells him
how much in need the pastor is of as-
sistance. A girl just budding into wom-
anhood seeks and finds peace in believ-
ing; it opens the way for a letter, or a
visit, to the father who is not in the fold,
and he begs him to be a Christian for
the child's sake. One who has long at-
tended church worship professes an
honest skepticism as to the claims of
Christianity, and he challenges him
honestly to make the test for himself.
Within a week, three families are swept
entirely within the Church, happy beyond
expression in the enjoyment of Chris-
tian assurance. And the fire spreads to
the membership. "I can't talk!" says
one. "You can talk fast enough in
business," is the answer, and the tongue
finds liberty. The young man speaks
to his companion; the young lady un-
bosoms herself to her friends. And
amid them all the pastor is a living, mov-
ing power, who rests neither night nor
day. "You will wear yourself out, if
you go on in this way," says one.
"Can't help it. If you are afraid of it,
come and bear some of my burdens for
me," is the answer, and sets him to work.
We know how important are the func-
tions of the preacher in laying founda-
tions on which to build, and our
hearts warm to Dr. Warren and Chap-
man with a love that will not be belittled.
But this is the grandest triumph of that
other great agency—the personal vis-
itation of the pastor—we ever saw.

There is another feature that is won-
derful, and that is the swiftness with
which the end, in particular cases, is at-
tained. Men are convinced that hith-
erto their life has been a mistake, and that
they have been throwing aside the best
part of it. They wonder why they have
been so blind, and tell the pastor so as
he pleases them with reasons for a change.
"Take the step at once, in open, manly
fashion, and trust God for the rest. You
have no time to wait. Don't let any-
thing stand between you and heaven;
whatever does isn't worth a moment's
consideration." His words burn in the
pulpit and out of it—everything
yields to his anxiety to save souls. And
they follow his advice. No one would
guess what is on their hearts. When the
time comes they give him their names,
stand up in the congregation, or press
up to the altar. They go away quietly
and resolved, and on the next night, if

there is time for testimony, they tell
how the peace came. Some found it
at the altar itself; others laid their all
at Jesus' feet, and went home trusting
in His word, careful only to touch but
the hem of His garment; and the night
glowed with His presence, while under-
neath were "the everlasting arms." Doubts
flee as the shadows do at the coming
of the morning. The witnessing is all
alike, "I know whom I have be-
lieved."

We must close this letter, but cannot
without referring to two points which
stand out too prominently to be cast
aside. The first is that there is a most
marked absence of the new-fangled
ditties that have in many places nearly
overborne our well-known hymns. In
their place have been heard the lyrics
of Newton, Watts, Doddridge, Mont-
gomery and the Wesleys, who sung not
only with the heart, but with the under-
standing also. No one can tell how
great has been the relief to some weary
souls.

The next is that Dr. Peck has taken
control of the meetings, so far as the
earthly management goes, as a true
captain of the army. Everybody knows
how a meeting is jeopardized at times
by a well-meaning brother who, insist-
ing upon "liberty," prays it, or talks it
to death. Some think revivals come by
accident, than which nothing can be
farther from the truth. God gives them,
but never without human instrumen-
tality; and the better the discipline, the
more assured the success. We should
like to whisper into the ears of every
minister who sees the best efforts of his
pulpit frittered away by the unreason-
able and uncalled-for taking the control
of the services out of his hand, by mis-
taken, though well-meaning members,
"You have no right to allow any one
thus to interfere with your sacred office.
God always blesses the plain, straight-
forward fulfillment of Christian duty,
and He has appointed you to lead."

One word more: St. John's is a pros-
perous Church in all its ways. But it is
a Methodist Church, and it needed a
Methodist revival. Never did it realize
how much it needed it as it has done
these few weeks. It does not stand
alone in this respect. All over the land
Churches, as decorous and respectable,
are drifting as it did. If this simple
story shall induce one of them to seek
and obtain just such a blessing, this
letter will not have been written in vain.
Jan 16, 1879. CLARKE.

RELIGIOUS LIFE ABROAD.

BY REV. GIDEON DRAPER.

FRANCE.

The way seems rapidly preparing
for the spread of the Gospel through-
out France. There is a period of calm-
ness in the political world that has not
been known for many years. The con-
dition of the nation is remarkably pros-
perous. Religiously, needs and ten-
dencies are appearing everywhere
which give hope for the future. Re-
ligious questions are no longer limited
to a select number, but awaken interest
among the masses. It is affirmed on
good native authority that there is not
in the entire country a single important
centre where popular lectures on the
Gospel will not attract numerous hear-
ers and meet with deep sympathy. Ap-
peals are made, in addition to Bible
and tract distribution, for open-air
preaching. The energetic work done
in connection with the Exhibition will
occasion a more energetic evangeliza-
tion all over France. Christian confer-
ences and evangelistic meetings are
held in many localities, and in several
instances the theatre has been used for
Protestant lectures. Much inspiration
and aid in this direction come from
Swiss Geneva. The purpose on the
part of the Geneva Society to send a
New Testament to every school-master
in France, has now reached twenty-
seven thousand out of the eighty thou-
sand; and the work is being pushed
on.

HOLLAND.

The religious conflict deepens in this
land. A school law has recently been
adopted by the States General (Parlia-
ment) threatening the existence of the
Christian schools, and giving double
strength to the public schools, which,
admitting Catholics and Jews, prohibits
the Bible and the mention of the name
of Jesus. A deputation from all the
provinces of the kingdom, and from
many of its Protestant Churches, pre-
sented to the King a petition signed by
more than 300,000 inhabitants, with a
request not to sanction the law. The
public mind is thoroughly aroused, and
the phlegmatic Dutchman has exhibited
enthusiasm.

A circular has just been issued by the
Netherlands Missionary Society, whose
labors have been so successfully carried
on in the Dutch settlements of Java,
Sumatra, Borneo, the Celebes, and
other isles of the Indian Ocean. One of
the most flourishing mission-fields of
the world is in the northern peninsula
of the Celebes. Of a population of 114,
000, upwards of 70,000 are converted

to the Christian faith, or as children
form parts of Christian families. There
are 199 congregations and 125 schools,
and 2,000 members are added yearly.
The society has four stations with five
missionaries and twenty assistants on
the isle of Java, a single station con-
taining 2,000 Christians and a school of
400 children. Christians of Holland
are much alive to missionary work, and
are pushing it with persistent vigor.

SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST.

A recent statement gives an interest-
ing account of this British organization.
The Society was formed in 1834, and
now comprises a very wide sphere of
work, including almost the whole of
the Eastern hemisphere. It has sent out about
200 European teachers, and there are
at present also employed 300 native
teachers. Three hundred and seventy
schools are in connection with the so-
ciety, and others are helped by it. Its
operations extend over India, China,
the Malay peninsula, the Mauritius,
South and West Africa, and the Levant.

The mission in Cairo, Egypt, com-
menced seventeen years ago, has three
hundred boys and two hundred girls in
its day-schools, with religious instruc-
tion, women's meetings, and general
evangelistic services. Both Moslem
and Copt, young and old, are reached,
and the work is spreading to other lo-
calities.

DAMASCUS.

Four schools, three Bible-women and
one Scripture-reader are employed in
this ancient but declining city. One of
these schools is appropriately called
after St. Paul, and numbers 236 girls,
Greeks (in religion) and Jews. An-
other school is exclusively for Moham-
medan girls. There are also night
schools for both sexes, Sunday-schools,
cottage-meetings, house-to-house Bible-
readings, and other evangelistic ser-
vices. Openings are numerous, and
the need pressing. Moslems, Druzes,
Christians and Kurds, in the city and
neighboring villages, are thirsting for
the water of life.

THE BIBLE AND PRAYER UNION.

This organization dates back, as a
union, 1875. The purpose is for the
members to read the Bible consecu-
tively, one chapter daily, with mutual
prayer for each other. It becomes of-
ten a centre for religious effort,
as others are invited to the reading.
The fifty members have increased to
53,000. Unions have been formed in
almost every country of the globe,
using various languages, in the Arme-
nian, Greek, Nestorian, and Roman
Churches as well as in the Protestant.
Each person wishing to join sends a
penny stamp for card of membership,
which contains a calendar of the chap-
ters for the year. "Monthly Notes"
are issued, containing suggestions and
helps on the portion being read. Con-
versions, religious quickening, Chris-
tian fellowship, have all been pro-
moted by this simple agency. It draws
the people to the Word of God—the
only bond of union. It is unsectarian
and cosmopolitan in its aim and effort.
Applications for membership should
be addressed to Rev. Thomas Richard-
son, Mill End-road, London, England,
with postage for card enclosed.
Cossackie-on-the-Hudson.

From our Exchanges.

To gain stability, therefore, the earth-
ly must be surrendered to the claims of
the heavenly. The eye must be fixed
singly, steadfastly, prayerfully, believ-
ingly on the glorious prize, the crown
of righteousness, until its beauty and
value are so seen as to fill the soul with
Paul's great, almost oblivious disregard
of the earthly, and with his mighty, all-
absorbing passion for the union of his
soul in everlasting fellowship with
Jesus. When this passion for the heav-
enly is so strongly developed in the
unstable soul, that all trivial and selfish
objects have lost their power over him,
he will be able to adopt the motto,
"This one thing I do." Under its in-
spiration his life will be transformed
into a pursuit of purity and a crown of
life, so determined that no failure will
dishearten him, no temptations dismay
him. He will gain strength as he ad-
vances; he will use obstacles as step-
ping-stones; make enemies his auxil-
iaries; put the bit of a controlling will
into the mouths of opposing inclina-
tions, and press forward with unrelax-
ing zeal shouting, "This one thing I
do," until the good is reached, the prize
won, and he is safely enrolled among
the Church of the first-born in heaven.
—Northern Christian Advocate.

Miscellaneous.

BISHOP SIMPSON'S SEVENTH LECTURE.

MINISTERIAL POWER.

Preachers differ greatly, not only in the matter of one of their sermons, but also in the results achieved. This is especially true in the reformation and conversion of souls and in the upbuilding of the Redeemer's kingdom. The element which gives success is termed "ministerial power." It is so subtle and spiritual in character as to be beyond the reach of clear definition. The term is scriptural, and though somewhat indefinite, we have nothing more expressive. It is a quality without which sermonizing is useless, and for which every young minister should strive. St. Paul declares the Gospel to be the power of God unto salvation, using the phrase in contrast with, and superior to, the power of Rome, then the greatest nation in the world. It is a state of power which is exercised upon the hearts of men and the growth and destiny of nations. The Apostle speaks of this power as being in his ministry. It is also compared to the power which raised the Lord Jesus from the dead; and the Apostle says, "Most gladly, therefore, will I glory in mine infirmities that the power of Christ may rest upon me." The word power, as used in our English version, is translated from several distinct words in the Greek. One signifies strength and manifest power, or force. Of two others, one seems to mean official privilege and prerogative. Thus, "All power is given unto Me in heaven and earth;" and Christ gave His disciples power over unclean spirits. The command was given: "Tarry ye in Jerusalem until ye be endued with power from on high." The same word is used to express the spiritual power of the ministry as, "God has not given us the spirit of fear but of power, and of love, and of sound mind;" and, "My speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." So, too, as to preaching, he says: "For the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God." The power is bestowed on the individual as a divine gift—as a force working through him on the hearts of others. It is, if I may be allowed the expression, the moral dynamite entrusted with the minister, and to a certain extent with all Christians.

This was true of the apostles. Three years they had been with Christ and had seen His spirit and heard His words. Some of them had been on the mount and beheld His glory. They had been selected as apostles to work miracles, and yet were enjoined to tarry at Jerusalem for power from on high. This is not synonymous with conversion. After they had forsaken Him in the hour of terror and fled, they were not forsaken by Him. He came to them in the upper room, and showed His hands and His side, and said, "Peace be unto you." Those words had the effect of forgiving love. More than this, He breathed on them and said, "Receive ye the Holy Ghost!" Who could desire a more pleasant experience than to feel the breath of the triumphant Saviour and receive the indwelling of the Holy Ghost? Nor is it the same with the highest religious joy. They were glad when they saw the Lord. For forty days they had seen Jesus. They had heard Him speaking of the things of God. They beheld Him ascend from the mountain, elevated to glory, and heard angels speaking of His coming again. Could they be happier?

The Cross, the agony, the sepulchre, and all is finished, the ascending Saviour and the glorious angelic promises are in their stead. Then they promised Him and returned to Jerusalem. Yet it is not ministerial power; nor is it the call to preach the Gospel that they had received. After His resurrection He said, "As My Father sent Me, even so send I you." Before His ascension He uttered the great commission—"Go ye into all the world," etc.; and yet the direction comes, "Tarry ye in the city of Jerusalem until ye be endued with power from on high."

If we attempt to analyze the elements of this power, I think we shall fail. It is spiritual and invisible. All we can do is to trace the circumstances under which this power is given, and the results which follow from it. Power is in its nature indescribable. Gravitation, that greatest of all material powers, is wholly beyond our research or even our conception. Where are those cords stronger than steel which bind the planets to their centres? Where those unseen ties that envelop every atom and make it fall towards the earth—yes, and even more, in a direct line towards the centre of the earth. It seems an emblem of God, filling all space, pervading all matter. If the dream of astronomers is true, that suns revolve around centres of immense systems, and all these centres revolve around one great centre, who can even conceive the magnitude of the force that can operate through immense spaces with the same attraction for vast worlds as for infinitesimal atoms? It is never heard, yet it sends its myriads of worlds shining on their way. He who made that power gives that spirit to work through us.

Think of the magnetic power which makes the bits of iron fly up to touch the magnet. Think how it influences the needle of the compass. The winds may blow ever so fiercely, and yet that power, strange, unseen, unheard, unfelt even by the most sensitive nerves, holds the needle to its place. Who can

tell what the power is? We see it in its effects and we measure it in its results. So with spiritual power; we cannot tell whence it cometh or whither it goeth. It breathes on the human spirit, and the stormy spirit subsides. It is a transmutation beyond what the philosophers sought. It is a new creation from the hand of Him who breathed into all things. It is not learning, nor rhetoric, nor logic, nor oratory; but it can use all these for its own great end. It can burn and shine in the highest periods of the eloquent speaker or in the accents of the most unlettered man. It can use all there is of the human being and his acquisitions for the glory of God and the advance of His Church.

This spiritual force, in its highest human manifestation, is ministerial power. It employs and utilizes all other powers and agencies. It uses the power of thought, which is immense in its character—thoughts which we form of eternity and thoughts which shall triumph when earth shall end. It uses the power of language, and speaks in all languages. It employs oratory in its efficiency, and how great is that influence which man may exercise over his fellow-men! Listen to the eloquence of Demosthenes as he stirred his citizens! See how Cicero moved the Roman people and the Roman senate! Look at the power which such men as Burke, Sheridan, Pitt, and others displayed in Parliament! See the power of Napoleon as he addressed his soldiers before battle!

If there be, as claimed by some, a magnetic power which kindles in the eye and sparkles respectively from the speaker to the hearer, and from the hearer back to the speaker, if there be some subtle current between them—an indefinable force fitting in some way from the soul of the speaker to the souls of the hearers—all that power is subservient to the true and faithful minister.

In examining this promised "power from on high," its first characteristic is that it proceeds from the Father. Jesus said, "Behold, I send the promise of My Father upon you." And again: "Wait for the promise of the Father which you have heard from Me." Why was it called the "promise of the Father?" One reason was that it was foretold by Isaiah and Joel before Christ. Just at this point arises the great question which has divided the eastern and western Churches, and which I pause not to notice. The "power from on high" was to be like that seen in ancient time. The Old Testament is a revelation of the power of God as working on many classes of people and under many circumstances. The glory of Abraham, the deliverances of the Israelites, abound with wonderful displays of the power of God, among the highest and lowest, prophets and priests, men and women in every walk of life. Those who have great interest. The power of the Lord on Mount Sinai was terrible. So when Solomon had finished the temple, and the sacrifices were set in order, and prayer was offered, fire came down and consumed the burnt-offering and sacrifice; and when all the people saw the fire come down, they bowed themselves and worshipped and praised the Lord, saying, "For He is God; for His mercy endureth forever." So when at Carmel the fire of God fell and consumed the sacrifice, the people fell on their faces and said, "The Lord He is the God! the Lord He is God!" And under the influence of such a scene the people took the four hundred and fifty prophets of Baal and slew them before Ahab. "Our God is a consuming power."

Strange, too, is it that the movements of science, art and commerce seem to wait on ministerial life. Painting had been invented in time to give the Bible to the people. Navigation has sent it to all peoples. The spirit of exploration, the study of languages and the preparation of grammars and lexicons, the knowledge of the currents of the wind and sea, the powers of steam and electricity, are so many voices crying, "Prepare ye the way of the Lord!" Instead of the "gift of tongues" there is the translation of the Bible. Instead of Philip being caught away by the spirit, he steps on board the steamship or car and is borne away to his mission.

The second characteristic of this power is that it is from on high. It comes directly from the Throne. It is not found in books, and does not come from books. It is a gift directly from God—a gift so inwrought among our own thoughts, emotions and impulses, that we cannot tell precisely what is from ourselves and what is from above. Have we not analogies of such intermingling in nature? Placed on the insulated stool and connected with the electrical machine, we are filled with electricity, and yet have no consciousness of it; but let any one come near us, and we sparkle from all parts. So we may be filled with divine power which may issue in sparks from us to our audience. The electric messages which we send to our brothers over mountains and across oceans, do they not illustrate how God can reach our hearts, how He can infuse His own power without any outward manifestation? It is the connecting link between the Throne and our hearts. It is the indwelling of the Holy Spirit, not for regeneration, but to use the whole of an uplifted nature for aggressive Christian work.

Another characteristic we have beautifully illustrated in the holy Scriptures. Let us consider Ezekiel's vision of the dry bones. He was first required to pass through the valley and examine the bones and see that they were scattered and dry. This gives us a clear

vision of the ruined state of humanity. This impresses the minister with the greatness of the work. Any theology which teaches us that humanity is not ruined, that the nature of man is not depraved, that the whole head is not sick and the heart corrupted, tends to weaken the feeling of the necessity for supernatural effort in his behalf. If the disease is not fatal, then palliatives may be applied. But the aggressive Gospel has always been founded on the conviction of human ruin. The prophet was then asked, "Can these bones live?" Is there any way known to man, any remedy of whatever character, which can possibly restore to life? The prophet says, "O Lord God, Thou knowest!" implying that it was impossible with man. Here is the second element. There is no help for man apart from divine interposition. There is no name given under heaven whereby we can be saved but the name of Jesus. Any indefinite fancying as to some other scheme of mercy, any notion that there may be some plan hidden away in the countless ages of the future, only lessens the preacher's agony to rescue souls from ruin. When men fancy that here or hereafter heaven may be gained otherwise than by the Cross of Christ, the preacher is less earnest. The true minister of to-day believes that there is a divine power which can rescue men. This power is in the Gospel. This condition involves the idea of expectancy on the part of the minister. He believes on while he preaches, and as he preaches the divine power accompanies his word and his work in the hearts of his congregation.

The third condition is found in unqualified obedience to God's command. Ezekiel stood in the valley and all life was gone from the bones, and he was commanded to say, "O ye dry bones, hear the word of the Lord!" No more discouraging field of work could be found; and yet the prophet did as he was commanded. He did his duty; his whole duty. So the minister goes to the most unpromising field—among the cannibals, it may be. He obeys the command. That is his particular duty, and the history proves that the bones do hear the word of the Lord. The point where supernatural power comes in is the complete work of the minister. He has not to wait until the end of his mission, but at each stage divine power supplements human power. The approbation of Christ on human effort was given in the words, "She hath done what she could." When the minister does all he can, when he has exhausted all the resources God has given him, then divine power does the rest. But if one expects divine power to supplement his waste of time and opportunities and energies, no wonder that he should be disappointed. Him the divine voice has cursed that doeth the work of the Lord deceitfully.

[Continued next week.]

THE PENALTY versus THE CONSEQUENCES OF SIN.

BY REV. DOWSTICK HAWLEY, D. D.

In a tract entitled, "Why am I a Unitarian?" Rev. J. Freeman Clarke says: "I do not believe in everlasting punishment, because it seems to me to be dishonorable to God. I say that we can believe more in punishment, and not less, when we see that punishment follows sin as its medicine intended for its cure; and that though there may be hell in the future life as well as in the present, if there are hells and heavens there, are all the angels of God, all ministers of His love, all are sent for our good, all sent to bring us back to Him; and that there is no suffering inflicted upon any child in this or any other world which is not intended to help or to save. Feeling this, we can believe in punishment as a means of reform."

Here are two radical errors, namely, 1. Punishment is confounded with chastisement, and the penalty of sin with its consequences. As taught in the Bible the distinction is obvious. Penalty may be remitted, and the consequences of an act or of a course of action may yet continue. Present sufferings may be remedial, and chastisement may be corrective. But punishment is consummative and final. 2. The second error is that punishment is remedial, and that sufferings are expiatory.

I now attempt to show from the Scriptures (1) that, in the economy of God, punishment is not remedial, nor is chastisement expiatory; and (2) that punishment is never referred to as chastisement, nor is penalty for sin treated as the mere consequence of it, in the Bible. By *sin* is meant transgression of known laws of God, of which the Scriptures speak. By *penalty* is meant the ultimate and retributive result of sin. By *consequences* are meant the outflowings and followings of sin. Penalty is punitive and eternal; consequences are disciplinary, corrective and temporal. As the term is here used, "law was not made for the righteous but for the unrighteous," not for sinless Adam, but for fallen man; and yet Adam was under a law. As the Bible is a treatise on systematic divinity than of gradually-revealed truths, its teachings can best be learned by careful study rather than by a servile following of any theory. And as the penalty and the consequences of sin are not systematically treated in the Bible, though the penalty of sin is definitely stated, we must learn what are the consequences of sin, and what the differences between consequences and penalty, by a careful and possibly a critical study of the Scriptures.

When the sacred writers speak of the penalty of sin they use one class of words; when of the consequences of sin, error and temptation, they use another class; and these two classes are never interchangeably used. They are not synonymous. As "holy men of God spoke as they were moved by the Holy Ghost," and as "all Scripture is given by the inspiration of God, and is [therefore] profitable for doctrine, for reproof, and for correction in righteousness," I take and hold that each writer thereof, whether fully conscious of it or not, used the several words that then expressed the ideas he meant to convey. I mean that, in giving expression to revealed truths and divinely-authorized facts and doctrines, the writers selected and used the best and right words.

Another thing: Any and all classical words used in ordinary life, in history and in literature, taken up and used by the sacred writers to express high religious and spiritual truths and facts, take on, because of such transfer and use, a somewhat peculiar shade of meaning, always retaining, however, something of their radical and primary meanings. This is true in the use of every prominent, important, and expressive word; such as those rendered *faith, preach, speak, and silence* by woman in church, and those words which are Anglicized and then transferred into our version of the Scriptures, as *heresy, baptize, bishop, and others*. The more prominent and distinctive words of Scripture are not synonymous, and should not have been translated as though they are, such as *bios, natural and social life; and zoe, religious and spiritual life; teleute, end of life, and thanatos, death, whether natural or spiritual*. Both the consequences of sin, or those things which flow out from, accompany and follow it, and the penalty or punitive result of sin, are distinguished, though not formally so, from each other in the Scriptures. The former are designated as temporary afflictions, sufferings of this life, chastisements—for which individuals may not be personally responsible—and are corrective. The latter is final and punitive. The former may be avoided in part only; the latter, fully. Sin may be forgiven; its guilt removed; its penalty escaped. The consequences of sin end in the death of the righteous; but the Lord delivereth him out of them all. The penalty of sin is unchangeable and eternal.

Law, whose violation is sin, may therefore be looked at, according as such violation is a missing of the mark or a trespass (1), in relation to the human constitution generally—when it is regulative, educational, and disciplinary—and (2) historically and governmentally, when it is prohibitory, enunciating righteousness, a moral protest, and therefore penal and retributive. For instance, "When a parent says to a child, 'Don't touch this,' it is a poison; if you do, it will kill you;" he does not mean that death is a punishment, but a consequence, of the disobedience. The statement and caution of the parent were not a threatening, but a revelation, a statement of facts in harmony with an established order of things.

1. The words more commonly used to designate the penalty of sin are *thanatos, death; and dikē, kolasis, timoria, epitimia* rendered punishment; and also the verbs *kataluo, apollumi*, the noun *apoleia*, rendered to destroy, destruction. 1. The primary meaning of *dikē* is justice, right, result of judicial process, and the penalty thereof. Thus: "Who shall suffer punishment (*dikēn*), everlasting destruction (*olethron*, overthrow) from the presence of God." (2 Thess. 1: 9.) "In the revelation of the Lord Jesus from heaven with the angels of His power in fire of flame, yielding vengeance (*ekdikēsin*, rendering justice) to them who know not God and to them who obey not the Gospel." (2 Thess. 1: 8.) See also Acts 26: 15; Luke 18: 3; 1 Pet. 2: 14.

2. The primary idea of *kolasis* is curtailment, correction; but in the New Testament, punishment, as a final result or penalty for sin, is an added meaning. An example: "These shall go away into (*adionon kolasis*) everlasting punishment." (Matt. 25: 46.) The verbal form of the word expresses the same idea: "The Lord knoweth how . . . to reserve the unjust unto the day of judgment (*kolazomenous*) to be punished." 3. *Timoria*, meaning vindication, denotes in the Scriptures punishment for the vindication of the character and government of God. The only example is Heb. 10: 29: "Of how much sorer punishment shall he be thought worthy," etc. The full meaning and force of the word is expressed in the context by the word "vengeance" (*ekdikēsin*, justice). "Vengeance is Mine, I will repay."

[To be concluded.]

IS THERE NOT A CAUSE?

BY REV. E. SCOTT.

MR. EDITOR: In the HERALD of Dec. 16th, I find two paragraphs reflecting severely on ministers who leave the duties of their sacred calling to engage in more gainful, worldly employments. To me they seem practically to amount to an indiscriminate indictment of a large class of ministers, many of whom are very worthy men, who are engaged, in part or wholly, in secular business. I know the editor—I take both items to be editorial—does not mean so much; but as no allowances are distinctly made, it will be

so taken by multitudes who pay too little attention to such matters to discriminate, and just enough to welcome, with eagerness, any damaging allusion to the ministry. I have no doubt that, in a friendly conversation on the subject, the editor and myself would cordially agree. It could hardly be otherwise; for he knows the heart of a Christian minister, and has a kind and warm feeling of sympathy for his ministerial brethren.

There is doubtless good cause for speaking out on this subject, plainly and faithfully; and it is not strange that it should border on severity. We need not go beyond New England to recall some of the worst cases of ministerial defection and crooked rascalities in business that have occurred among any other class of men. I cannot but think the instances rare in which men hypocritically "steal the livery of the court of heaven to serve the devil in," or to compass their dishonest purposes, especially among ministers. If any, however, have done this, or through unfaithfulness have "left their first love," back-slidden in heart and lost their love to God and the souls of men, and Demas-like, for the love of the world have abandoned the work to "dabble in stocks, to speculate in lands or mines, or to loan money on real estate for fellow ministers or for widows and children," then I agree with the editor that such should "hasten to take off their regalia." To retain the "Rev." and insist on membership in the Conferences, is to ask both a lie and an imposition. God forbid that I should interpose the least barrier between any such and the heaviest bolts of your severest denunciations!

But while I concede so much, is there not also just cause for wise discrimination? There is a large class of men in our own Church, and others, who think God has called them to preach, who cannot always find fields of employment in the ministerial office. To be sure, in our own Church, in the case of effective men, regular work is the rule, but all know that there are many exceptions, even among us. Take our superannuated men. They are of two kinds—those who are really such, and those who are nominally or constructively such. The former are worn out in the service. The Lord be good to them! for the Church has provided but a scanty pittance as yet for their comfortable support in the time of old age. The latter superannuates, who are not superannuated, may be described and are constituted as follows: They are men in good health, with at least fair talents, and though not born orators, have been useful ministers, are still loyal to God and the Church, and would gladly take poor appointments and do their best on hard fare. They have no hankering after the riches, the honors, or the pleasures of the world; no desire to go into business, to which they are unaccustomed, for gain; and yet, whether God has called them to preach or not, the Church does not want them, and has no work for them! So they receive a gentle hint to the effect that a request for a location would doubtless be granted, or that the cabinet cannot station them, and they had better ask a superannuated relation; and the Conference, by its action, constructively makes them superannuated, worn out—that is, in effect, dead long before it is time to bury them! Probably not a Conference passes without more or less of such work. The same course of remarks will apply, with some abatement, to those on the supernumerary list. Many of these could do as much, perhaps, as to supply some pulpit on the Sabbath if they could be relieved of pastoral work; but such chances of supply are few and far between. Our charges generally need, and insist on having, full pastors.

Now, what are these men to do? Starve? Not quite, if they have wives and children to provide for. In such a case I should consider it *duty* to seek some honest, remunerative, secular business, and that censure for it was unjust and cruel. But let him keep himself unsponsored from the world. When opportunity offers, let him preach for a sick or absent brother with a glad heart and willing mind, even if it be without fee or reward. It will serve to brighten his armor and keep his own soul in health and prosperity. And let his more favored brethren not censure, but bid him God-speed. Happy he, if God wills, who can

"His body with his charge lay down,
And cease at once to work and live."

It will hardly be deemed relevant to discuss the case of local preachers in this connection at all, as it is well understood that they must depend almost wholly on secular business for support. The editorial arrows were not aimed at them, unless, perchance, they located to pursue worldly objects. Time was when local preachers could find work enough to do in filling out the plans of our old circuits. Then, without them, and, in fact, with them, many places could have preaching only once in two or four weeks. Now, in the east especially, outside of candidates for the traveling ministry, who are pursuing their studies, there is small hope of employment. A very few supply small appointments.

Asking pardon for the liberty I have taken, I assure you, Mr. Editor, that it would afford me pleasure to shake hands with you in token of reconciliation, either at your sanctum, or, better still, at my own cottage where you would be a welcome guest at any time.

Hampton, N. H.

Rev. W. H. Altlin, the eminent English evangelist, has been holding a series of meetings in Cambridge University, England, and many conversions among the students are reported.

Religious Items.

It was noted that on a recent Sunday eight pupils in New York were occupied by woe.

Rev. Dr. McAnally, editor of the St. Louis Christian Advocate, is partially disabled with "pen paralysis," and is compelled to employ an amanuensis.

The fine new church edifice of the First Congregational Church at Oakland (Rev. J. K. McLean, pastor) resembles that of Grinnell, Iowa. It is larger, and costs \$70,000 more.

There are now 22 mission stations in the city of Paris, with accommodations for 5,000 persons. The weekly attendance is about 8,000. From 2,000 to 3,000 stand weekly the *réunions* for young people.

Mr. Charles E. Stowe, son of Prof. Calvin E. and Harriet Beecher Stowe, has been ordained to the ministry.

Sunday, Jan. 5, Rev. Dr. Henry W. Bellows commemorated the fortieth anniversary of his pastorate at the First Unitarian Society in New York city.

Pope Leo XIII. has awarded a medal with his blessing to the Catholic Indians of Maine, who, on his accession to the papal throne, sent him an offering of beautifully embroidered mosses.

In the State of Nebraska fourteen new, substantial Presbyterian houses of worship have been erected during the year, and all dedicated free of debt. They have now altogether forty-two edifices in the State.

Rev. Wm. Taylor, the evangelist, is laboring with great success in Canada. He has two more workers under appointment for South America, and expects to send five young ministers to South India in a few weeks. He expects to revisit South America in April.

Professor Swing's congregation is about to construct a church in the business centre of Chicago, corner of State and Randolph Streets. It is planned for a music hall during the week, and the money to pay for it is nearly all pledged.

The English Scripture Revision Company have completed their second and final revision of the New Testament, after having spent 337 days on the work since June, 1870. The changes that the American revisers may suggest have yet to be considered and acted upon.

Pastor Ruet, who was the first native Spanish evangelist worker, through whose instrumentality Matamoros and Carrasco were converted, and who was at one time banished from Spain for preaching the Gospel, died at Madrid, Nov. 18, of typhus fever.

When the Presbytery of Memphis met, after the yellow fever, the reports from the Churches were sad and sorrowful. Three of the ministerial brethren, Rev. Drs. Gray and Rice, and Rev. F. M. Howell, have been called away. Ten of the elders, several of the deacons, and a large number of members had fallen by the pestilence.

The churches in New York number 375: Protestant Episcopal, 73; Catholic, 41; Methodist Episcopal, 50; Presbyterian, 41; Baptist, 31; Jews, 25; Lutherans, 21; Dutch Reformed, 20; African Methodist Episcopal, 19; United Presbyterian, 17; Congregational, 16; Reformed Presbyterian, 5; Universalist, 4; Unitarian, 4; Friends, 3; True Dutch Reformed, 1; Swedenborgian, 1; Greek Catholic, 1; miscellaneous, 18.

Our Book Table.

Houghton, Osgood & Co. have reached THE POETICAL WORKS OF JONATHAN SWIFT, in their uniform edition of British Poets. They form two volumes, and are introduced by a life written by Rev. John Milford. This allusion to Swift's life reminds us of the abrupt termination of a full and interesting life of Swift by John Forster, which was closed at its first volume by the sudden death of the lamented author. It brings his remarkable career only down to his entrance upon the Deanery of St. Patrick in his forty-sixth year, about 1713. His character is not an inviting study; but his genius is unquestioned. His prose letters, and many of his poems will last as long as the literature does of which they form a portion. The modern editor to apologize for his selfishness, coarseness and immorality will never make a saint of Swift. His death was a sad one, preceded by a period of decay of his faculties, irritability and lunacy; his last hours being passed in unconsciousness. His poems are original, rhythmical, full of verbal beauty, and characteristic wit, but never rise to the higher flights of the poetic imagination.

In 1845 Dr. Daniel P. Kidder published his very interesting sketches upon Brazil, recounting the incidents of his work as a Bible distributor and missionary in that country, as well as giving a careful study of the people—their manners and customs, the government and religion, the resources of the kingdom, and an outline of its history. The work was upon a fresh subject, well executed and finely published, with abundant illustrations. It met with so much favor that, in 1858, Rev. James C. Fletcher, who had made similar surveys of Brazil, joined with Dr. Kidder in issuing a new edition of the work, improved and brought down to the date of publication. From that date there has been a growing commercial interest awakened in reference to this great country, and as almost the only reliable and comprehensive work of modern times upon the country, it has had a large sale. Now it has reached a ninth edition, and is published by Little, Brown & Co., Boston, in a very handsome form, with a large map, portrait of the familiar face of Dom Pedro II, and with abundant illustrations. The whole work has been revised, corrected to the present time, and the history of the empire brought forward to the latest date. Brazil, as a field for commercial cultivation, an opportunity for adventurous spirits, and a scene of Christian labor, offers special attractions to very different classes of persons at this hour. This fine and interesting handbook will be found a very satisfactory hand-book for all persons desirous of knowing the present condition and prospects of this country, while its pages offer peculiar attractions simply as a volume of travels and intelligent descriptions of some of the rarest scenery in the Western hemisphere.

Tastefully published, on thick paper, with two illustrations, making one wish for more of the same kind, Houghton, Osgood & Co. send out a new volume of POEMS OF HOUSE AND HOME, by John James Piatt. The dedication to one who fully shares the rare household genius is a gem of itself:—

"I give this book with sacred gratitude,
Dear one, to you, so gentle, gracious, good,
Whose high and delicate genius breathes but part
Of your pure spirit, sweet person, tender heart."

Mr. Piatt's poetical contributions to the leading periodicals of the country are widely quoted, and some of them have become as familiar as household words. The present volume contains many fine specimens of his poetic power, but none more pathetic and suggestive than "The Outside of the Y in

down." "The Tragedy of Long Bridge" will awaken in some minds the well-remembered horrors of our internal slave-trade years ago. The first poem, "A Dream of Church Windows," lingers with you like a vision long after you have read it. The volume itself forms a charming bouquet of living flowers full of fragrance, of which one will be pleased to turn again and again for a new breath.

DRIFT FROM YORK HARBOR, MAINE, by George Houghton, from A. Williams & Co., Boston, is a prettily published, paper-covered collection of poems, on various topics—the opening and longest one being a vivid description of the shore scenery of Maine at the foot of Acadia. The verse is smooth, full of poetic imagery, largely culled from the sea. "Nigara," in hexameter, does not impress us as pleasantly as the less ambitious poems.

DO THEY LOVE US YET? By Mrs. Cornelia W. Lawrence. 12mo, 224 pp., price \$1.50. James Miller, New York. For sale by A. Williams & Co., Boston. The devout and well-read compiler, from a great variety of sources, has gathered selections in verse and prose treating upon the death of our beloved ones, and the hopes and Scriptural grounds of recognition and friendly communion in heaven. It is tenderly dedicated, "To the Afflicted."

D. Lothrop & Co. publish an excellent little volume of biography—THE AUTOBIOGRAPHY OF JAMES M. WADSWORTH, by WADSWORTH, by Henry T. Cheever. We have here a well-written sketch of the great manufacturer of Worcester, who achieved his own fortune from small beginnings, wrought out, under the grace and inspiration of the Holy Spirit, a noble Christian character, and set an example of generous beneficence and abundant charity. The story of his life is an instructive one. We would that all young men, just entering upon a business life, would read it. He found active life a firm support in hours of special trial, and the hour of his death was the exhortation of his life. He rested from his labors, but his works still follow him. The little volume ought to be widely distributed. It is illustrated by the earnest and kindly face of its subject.

Our excellent contributor in Canada, Rev. E. Barras, M. A., has written an attractive little volume, entitled, STORIES AND TRACTS, or, Sketches from Holy Life. It is pleasantly introduced by Rev. W. H. Withrow, M. A., and is published by Hunter, Rose & Co., Toronto. It is a miniature volume, printed on fine paper, in clear type, and handsomely bound. Its twelve chapters contain as many happily-drawn scenes from life, illustrating Canadian scenery and its social life, relating home incidents, and religious—some of the recollections being full of natural pathos. Altogether, it is a very interesting little volume. Magee has it.

D. Appleton & Co. have commenced the publication of a very handy and excellent series of HEALTH PRIMERS—small quartos of about a hundred pages. The first is upon Exercise and Training, by C. H. Rolfe, M. D.—a plainly and clearly-written treatise upon the various forms of physical exercise and their several effects upon the body, with valuable directions as to time, mode, and conditions of exercise. The second volume is Alcohol—its Use and Abuse, by W. S. Alcohol, M. D. The physiological effects of alcohol are here very clearly and satisfactorily given. Of the salutary and medical value of this poison, some of the latest and best medical writers hold to a different view from the writer; but one can read this little manual without feeling the force of one of the final sentences of the book—as "its habitual employment is liable to produce disease, total abstinence is the safest course."

The same publishers issue, in their Collection of Foreign Authors, TALES FROM THE GERMAN OF PAUL HEYSE; and in their American Series, MY GUARDIAN, by Ada Cambridge, illustrated by Frank Dicksee. Paper covers 60 cents each.

COFFIN'S STORY OF LIBERTY.—The history of liberty is a trail of blood. The red line is drawn across the open page of the world's record. The crimson trace is visible from the grave of Abel down to that of the last slaughtered freedom man in the Southern country. The preciousness, the great cost of freedom, is the lesson of the ages. Struggle, sacrifice, mark every inch of the progress of the free world. In all lands, in all ages, the blood of the martyrs has watered the tree of liberty. No people can be free that will not pay the price of it. The price is ceaseless vigilance and unflinching courage.

In a peculiar sense, the Saxon race has been the guardian of liberty. The torch kindled by Luther and Melancthon has been borne in triumph by the descendants of Alfred, Wicliffe and the English Reformers, who have learned the difficult lesson of securing freedom by boldness and by constitutional guarantees. They make law king, and rigorously subject the blind forces of society to the demands of order and justice. Right rather than might has come to hold the supreme place in the sympathies of the people.

So desirable an end has not been attained without a struggle, and the history of that struggle must, to those who cherish liberty, be fraught with intense and undying interest. The battle has been fierce and protracted. The line of noble confessors and martyrs extends down from Sidney and Russell to Abraham Lincoln. In the struggle, the form in which it has usually appeared has been so dry and uninteresting as to repel the youthful reader. It has been left for Mr. Coffin, the graphic newspaper correspondent, to serve it up in a form that reads like a fascinating story suitable at once to old and young. Beginning with the heroes of Magna Charta, he traces us with pen and pencil the course of liberty, down to our day, touching the more salient features and dwelling upon those phases of the subject that will be most likely to kindle the ardor of the popular mind. The lighter features, so pleasantly set forth, are so placed as constantly and easily to conduct the reader back to the basic principles of the subject. The pictures stand for ideas. The shadows of great men and events that fill across the pages indicate the turning points in the triumphal march of liberty. Popes and cardinals and inquisitors are the obstacles brushed away by the sturdy arms and resolute faith of Luther, Cromwell and William of Orange. The Harpers have done a good service to the cause of civil and religious liberty in sending forth so attractive and instructive a volume to engage the attention and kindle the patriotism of the rising generation.

NEW MUSIC. From Oliver Dison & Co.: Instrumental—In Radiant Splendor (Sweet Music), by C. A. Wheeler; (Sweet Spirit), Hear My Prayer, arr. by A. E. Warren from Wallace's opera, "Lurline." Vocal—A Tear, by G. Palloni, translated and adapted by Theo. T. Barker; Lightly O'er the Plain He Stept, words by Henry Taylor, music by Guglielmo; God Bless Our Sweet American Girl, by Gustav Wedel. Also, Musical Record.

The Sunday School.

FIRST QUARTER, LESSON VI.

February 9. Neh. xiii: 15-22.

BY REV. W. O. HOLWAY, U. S. N.

THE KEEPING OF THE SABBATH.

I. Preliminary.

DATE—uncertain. Fideaux says, B. C. 435; Smith, B. C. 423. Nehemiah went back to Persia, B. C. 423. The abuses which he returned to correct would require several years for their development.

CONNECTION: Nehemiah's administration in Jerusalem continued for twelve years. The history is by no means complete, and the principal events recorded are those which followed closely on the building of the walls:—

1. The Feast of Tabernacles was revived, and celebrated with great rejoicing. The people went out to the Mount of Olives to cut down branches, and leafy tabernacles were constructed in the Temple courts and along the highways. Every morning the people resorted to Ezra's pulpit to listen to the reading of the Law, and on the eighth day a solemn assembly was held, as Moses had commanded.

2. The Day of Atonement was also kept in this same month (Tishri). Its observance belonged properly to the tenth day, but on this occasion it appears to have been postponed until the twenty-fourth, two days after the Feast of Tabernacles. It was kept as a day of humiliation and fasting. Clad in sackcloth, and with ashes on their heads, the people attended, during the first three hours of the morning, the reading of the Law, and afterwards repaired to the Temple where sacrifices were offered, mingled with silent confessions and prayers. Then, in the afternoon, a convocation was held in the Temple courts, and the Levites, first calling on the people to stand up and bless Jehovah, recited, in "a solemn hymn, the epistle of which is a fine model for all services," the goodness of God towards their nation in the past. His mercy in punishing without destroying them, and the justice of their present humiliation. At its close, with appropriate solemnities, a written covenant was drawn up, and agreed to by rulers, priests and people, the terms of which were as follows: "To make no intermarriages with the heathen; to abstain from traffic on the Sabbath, and to keep the sabbatic year, with its release of all debts; to pay a yearly tax of a third of a shekel for the services of the sanctuary, which are carefully enumerated; to offer the first-fruits, and the tithes due to the Levites and the priests; and not to forsake the house of God."

3. The agreement of a part of the people to fix their abode in Jerusalem. Within its walls was safety, but the patrimonial possessions of most of the families were outside in various towns and villages, and they could not abandon them without loss. It was decided that the rulers should live in the city, and a part of the priests; and then every tenth man was chosen by lot to make Jerusalem his fixed abode.

4. The Festival of the Dedication of the Walls. To this all the priests and Levites were summoned. Two great processions, one headed by Ezra, and the other by Nehemiah, made the circuit of the walls (one to the right, and the other to the left), amid the blare of trumpets and the songs of minstrels. Women and children joined in the loud acclamations, and "the joy of Jerusalem was heard even afar off."

5. Two more events only are recorded of Nehemiah's administration, — the exclusion of the Moabites and Ammonites from the congregation, as Moses had commanded; and the provision made for the priests, Levites, and singers of the Temple.

II. Paraphrase.

So long as Nehemiah remained in Jerusalem the people were held rigorously to the covenant which they had made on the Day of Atonement. On his departure a laxity at once began to appear, and the old evils sprang up anew. We may conjecture the length of his absence by the measure of the declension which was apparent on his return. When he went away the people had broken off their intermarriages with the heathen; Moabite, Ammonite, and Ashdodite had been sternly severed from the religious and family life of the people; the Temple services were sustained, the Levites being supported by voluntary tithes; the Sabbath was strictly and appropriately honored, and the re-established nation, humbled by their long captivity and their allegiance to a foreign prince, and walking in the fear of God, seemed to have entered upon an era of permanent prosperity. But when, "after the end of days" (which must have been five to ten years), Nehemiah received permission again to visit Jerusalem, he found all his work undone. The people had proved unfaithful to their covenant. The alien marriages had been again contracted. The children, at play in the streets, spoke a patois, half Hebrew, and half Ashdodite. Even the priesthood was defiled by unholy alliances, Joadah's son, a grandson of the high priest Eliashib, having married the daughter of Sanballat the Horonite. The Temple was well-nigh deserted, the Levites, no longer supported by the tithes of the people, having betaken themselves to the Levitical cities. To his great indignation he discovered that, through the weakness of Eliashib, his old enemy, Tobiah, "the slave, the Ammonite," had been permitted to take up his abode in the very Temple itself, in a chamber designated for the storage of the sacred vessels, and for the tithes of corn, wine and oil provided for the Levites—all of which had been removed to make way for Tobiah's furniture. With a zeal which had lost none of its fervency by the lapse of years, Nehemiah took up the work of reform. Joadah was promptly expelled from the priesthood; the mixed marriages were annulled, and the offenders bound by an oath not to contract them again; Tobiah was driven from the Temple, the chamber purified, the Levites recalled, the order of services re-established, and the rulers pledged to see to it that the tithes were henceforth collected, and put in the hands of faithful treasurers appointed for the purpose. We get a lively picture of the vehemence of Nehemiah's zealotism, in the 25th verse of the 13th chapter, where, speaking of his arraignment of those who had

taken strange wives, he says: "And I contended with them, and cursed them, and smote certain of them, and plucked off their hair."

But the saddest lapse of all was in the matter of Sabbath observance. Gradually, as Jerusalem increased in prosperity, and the nobles grew wealthy, the demand for luxuries became imperative. The Sabbath law forbade the kindling of fire, and the preparing of food on that day, but this restriction was soon treated with contempt, and the Tyrian fish-mongers and suburban fruit-vendors found a ready market for their wares on the Sabbath as on other days. The boundary once passed over, the desecration became almost universal. Wine-presses were trodden, beasts of burden were laden, and the bustle of business and traffic was heard in the streets to such an extent that the day had lost all special sanctity. To rectify this flagrant and daring abuse Nehemiah first rebuked the top offenders—the nobles—to whose rapacity and self-indulgence the profanation of the day was clearly chargeable; then he closed the city gates on the evening before the Sabbath, and shut out the tradesmen and merchants till the next evening; and when, on succeeding Sabbaths, they persisted in coming and pitching their tents outside the walls, Nehemiah threatened "to lay hands" on them—a threat which remedied the evil, and secured, in outward semblance at least, a religious observance of the day.

III. Exposition.

Verse 15. *In those days*—after Nehemiah's return from Persia. *Treading wine-presses*.—Two vats were generally used, one for the grapes, the other to receive the juice. The vat in which the grapes were pressed was built higher than the other, so that the juice could run freely into the lower vat, or receptacle. Owing to the unsettled state of the country the wine-presses were probably located within the walls, and even the grain was brought inside to be threshed. The excuse for much of this violation of the Sabbath was charged to the apprehensions of danger from robber bands outside. Hence the sheaves, and the grapes, and the fruit were brought inside for safety. Further, farmers in the East live in the villages and towns, and not on their farms, as with us. *They treading grapes*.—These people, as thousands still do, set aside the command (Exod. 34:21) and maintained that during harvest and vintage they must work on the Sabbath day; so they treaded their wine-presses, gathered grapes and figs, and brought in sheaves, on that day. *Lading asses*.—see Deut. 5:14. *Said victuals*.—probably fresh fruits and fish. *On the Sabbath*.—"The neglect, or profanation, of the Sabbath among the Jews was the foremost among national sins" (Smith).

Verse 16. *Men of Tyre*.—Tyre was the chief city of Phoenicia, was situated on the Mediterranean Sea, and was always cultivated friendly relations with the Jews. The Phoenicians were the sailors and tradesmen of those times, and their colonies were found all along the shores of the Mediterranean, especially on the coast of Africa. Some of them, it seems, had settled in Jerusalem. Their influence was prejudicial to the religious progress of the people—"a constant temptation to polytheism and idolatry." For its effect on Solomon see 1 Kings 8:1-5; 9:2; 11:1-5. *Brought fish*.—i. e., from the Mediterranean. *Zidon, like Hebrew Pidon*, was supposed to mean "a fishery."

Verse 17. *Contented with the nobles*—whose luxurious habits encouraged the traffic, and whose influence was too powerful for the "rulers" to resist, even if they had been so disposed. Nehemiah doubtless had a hard battle with them. Doubtless they had their plausible, sophisticated excuses for their Sabbath violation just as people have them now.

Verse 18. *Did not your fathers thus?*—The historical argument in this case would be perfectly unanswerable. See Jer. 17:21-27. *More wrath*.—There was certainly great danger that God's judgments would fall upon them for their guilty persistence in a sin which He had already so signally and severely punished.

Verse 19. *Before the Sabbath*.—The Jewish Sabbath (Saturday) began the evening before (Friday). *Gates*.—The recess within the gates of an Eastern city was a busy place. Here justice was often dispensed, and produce of various kinds changed hands. To shut the gates was to stop traffic and restore quiet. *Some of my servants*—his own body-guard, or retainers, in whom he had confidence.

Verse 20. *Lodged without*—an emphatic reminder that the present ruler of Jerusalem intended to enforce Sabbath observance. Hoping that the rule would be relaxed, they came on the next Friday evening, and again found the entrance barred.

Verse 21. *I will lay hands on you*.—Nehemiah had a considerable stock of righteous indignation, and he used it, when necessary. Softness and argument would have availed nothing for him against these heathen tradesmen.

Verse 22. *Levites*.—To them he transferred the duty of mounting guard over the gates, and made it a religious duty by requiring them to cleanse themselves ceremonially. This strengthened the idea that the day was to be sacred. *Remember me*.—Nehemiah never forgets God.

Nehemiah's narration of these reforms is interspersed with the frequent appeal, "Remember me, O my God, for good, and spare me according to the greatness of Thy mercy." His prayer has been answered ever since the preservation of his book as a part of Holy Scripture—the record of pure religious zeal, tempered with that prudence which is one of the highest duties of a governor, of unending fidelity and self-denying liberality, all for the glory and in the fear of God" (Smith).

IV. Gleanings.

1. God does not mean us always to be sombre, least of all upon Sunday, the glad feast of the Resurrection, a day whose atmosphere throughout should be one of quiet, unworldly joy. Let not boisterous merriment disturb the calm. Let hearty worship, and kindly intercourse, and refreshing rest—rest of tired mind from its dragging brood of week-day anxieties, rest of tired body from the round of week-day toil—let this be the employment, this the tone of the hallowed day. Religion, not in every word, act, look, protruded with painful effort, but present in the heart, should pervade the day, its rest, its reading, its conversation. Oh! never represent Sunday as a dull and gloomy day; nor dream that a heart devoted to the kind God need abjure all that is genial and joyous, or that a subdued, spirit-broken step is necessary to the child who has chosen to walk beside that tender Father, holding by His hand (Random Thoughts).

2. Suppose the Sabbath were to be, by all people, conscientiously abolished. Let the railway trains, as on other days, dart across the land; let the tide of commerce, unarrested, flow; let the hives of industry still swarm; let the tramp of traffic still go on; let the greedy grasp their gains, and the slaves go groaning beneath their fetters; in short, let the contentious world proceed as at other times. And what would be the upshot of all this? Should we be the happier? the healthier? the freer? the richer? Would any of the ends of our terrestrial existence be in any degree facilitated thereby? Would the selfishness of man be less grinding or cruel? Would the oppressor be less tyrannical? Would any of the acknowledged evils of society be diminished one iota? Would the competitions, the rivalries, and the heart-burnings of men be less crushing and ruinous? Alas, no! Every evil under which we now writhe would be aggravated; every carnal passion would then have full swing; every undampened lust would then burn with increased intensity; health would be prematurely blasted; the nobility of man would be annihilated, and the glorious energy of his immortal spirit would be hopelessly imprisoned. Mammon and Bacchus might continue to be diligently served, but God would be unworshipped! Mankind thus ingloriously wedded to the world, would through all their lives grove in the dust, and never devoutly raise their foreheads to the temple of the sky (Selected).

3. Our Israelitish brethren observe with just strictness the law which gives rest on the Day of Rest to their servants. They shame us in this particular. They will not even use their horses on their Sabbath. On a Sunday, about 12 M., you may see in front of Dr. Adams' fashionable Presbyterian Church in Madison Square, New York, or around Dr. Tyng's fashionable church, in Rutherford Square, of the same city, from twenty to forty well-appointed equipages waiting for the last hymn to be finished; but you will never see a vehicle before the superb temple Emmanuel, in Fifth Avenue, although there are many families within who could ride home if they would. I do not say the Christians are wrong, or the Jews right in this. But if we borrow the Hebrews' word, "Sabbath," and adopt verbally their Sabbath law, our practice perhaps, ought to conform in some degree to our profession. It probably does not severely tax these coachmen and footmen to show off their gay turnouts and brilliant liveries on a fine Sunday morning in Fifth Avenue. But for the heavy-laden drudges of the boarding-house kitchen, and the maid-of-all-work in average families, I could wish we were all Jews from Saturday night till Monday morning. It is a dastardly shame to compel, or permit, women, who have faithfully toiled for us on Monday's tub to Saturday's scrub, to work hard all through the best hours of Sunday morning, that we may gorge ourselves with dainty food. The Jews avoid this barbarous meanness. Their servants rest on the Sabbath (James Parton, in *Atlantic Monthly*).

V. Questions.

1. What were the principal events of Nehemiah's administration?

2. Describe the services on the Day of Atonement. What were the terms of the covenant which the people agreed to on that day?

3. Into what sins did the people fall after the departure of Nehemiah?

4. For how long a period was Nehemiah absent? How do we estimate it approximately?

5. What reforms did Nehemiah undertake?

6. What illustration is given of his vehemence?

7. Describe in detail how the Sabbath was desecrated. What excuses did they probably urge for this desecration?

8. How did Nehemiah restore the Sabbath?

9. In what language does Isaiah teach us to sanctify the Sabbath? (Isa. 58:13.)

10. By what authority was the Sabbath changed from the seventh to the first day of the week?

11. In what ways is it commonly profaned?

12. What is the true way of keeping the Sabbath holy?

DOMESTIC MISSIONS!

It is a well-known fact that these have for many years been incorporated into our general missionary system, that appropriations have been made for their support from the general fund, and that owing to the large debt and immense calls for help, the Missionary Society felt obliged to cut off all appropriations to the stronger Conferences.

Yet the Domestic Missions remain. They have been compelled to struggle on as they could. Now we have in the New England Conference, and some others, Conference societies for their benefit.

1. Let us look at their condition. In the New England Conference and others there are a large number of small appointments. All our appointments were so in the beginning. If any are otherwise now, it is their fortunate growth. We have no right to complain of small appointments. It is the very genius of Methodism to go everywhere, organizing Sabbath-schools "where ten persons can be collected for that purpose," preaching and organizing classes wherever hearers and believers should be congregated. By this process we have reached our present strength. Yet many of these churches are always small. In some cases they are located among a depleted population. Some towns in Massachusetts have scarcely one-fourth as many inhabitants as fifty years ago. Several towns in which we have stations have suffered a reduction of from 200 to 400 within thirty years—a reduction of from one-fifth to one-third. Many of the promising young men move away. There is a much larger proportion of Catholics now than then. Now we have in many of these places good comfortable churches and parsonages, generally free from debt. Often there is no other church. If there is, our people are as

particular to enjoy their religious privileges as in larger places, often more so. Other denominations have suffered like depletion, some more. We have already contracted our field of occupancy to the apparent smallest limit. Our societies in our present fields are doing a great and good work, quite as much as any, quite as much in proportion to the people as ever, and, to say the least, equal to those of any other occupants of the common territory.

Our long occupation of this field would make us responsible for the consequences of desertion if the dream of it were possible. A work is done in those fields invaluable for their moral and religious welfare, and of inestimable blessing to the young men who, here converted or religiously trained, afterwards become the most valuable accessions to our city and village Churches. In a number of cases, if our societies were disbanded, the communities would be left without religious privileges. It is cheaper and better for us to stay than for others to come.

Yet some of these churches are very weak. A talented pastor in one of these, with wife sick all the year and four, small children, received for ten months of the year only \$210, upon which to support his family and horse. Another, popular with his people, with sick and helpless wife and four children, had received in ten months \$131.54, including presents. Still another, efficient and popular, with wife and four children, had received in nine months \$315. Another, an excellent man, and his wife, received in ten months \$264; and another in the same time \$142. Once more: A young brother, beloved of his people, with wife and child, for eleven months received only \$288. All but this last had house rent additional. The duties of these stations were discharged as faithfully as the average pastor and Presiding Elder could perform them. The people, perhaps, did as well as could be expected of them. The best results practicable were reached, and the pastors were happier than one would have believed. They labored and suffered for Jesus. Yet how could they be comfortable with such meagre support?

2. What shall we do for them? These charges cannot be given up. The proposition is not to be entertained a moment. But how sustained? The pastors must be supported. It is suicidal to make the support inadequate to enable efficient talent to till these moral fields. Combine in circuits contiguous places whenever practicable, and give one good man two, or even three. In some places it is practicable, economical and necessary; and yet many important fields must be provided for—some, young and flourishing, in a few years to be self-supporting; others doing a noble work among a scattered population.

The Domestic Missionary Society was organized to meet this want. At the last session of the New England Conference its plan was perfected and its work laid out. Every pastor has, doubtless, been apprised of the amount needed from his charge to meet this want. The chairmen of the districts have no doubt conferred with them in regard to raising it. Will the pastors give it their earnest attention? To meet the real want of our own suffering brethren, to build up small but important charges, will they each preach a sermon, take a collection, or appoint collectors to raise their apportionment? Our cause is a common one. Will we let our brethren, toiling under many discouragements, languish and suffer when a little labor would make them comfortable? Let us, dear pastors, make these cases our own, and give it hearty, personal, immediate attention.

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ZION'S HERALD.

THURSDAY, JANUARY 30, 1879.

The day of our publication of the present issue of ZION'S HERALD is the day now devoted to "Prayer for Colleges." This formed one of the themes during the week of prayer, and awakened, as it always should, and usually does, much interest. We would that the day might be universally observed, at least by a special evening service, not only in our colleges and seminaries, but in the Churches. The present is an hour when our institutions of learning need special remembrance and sympathy. They feel peculiarly the pressure of the times, and some of them are in serious peril. We should not presume upon the divine Providence to ask God to do for us what we can accomplish with our hands; but we may well consider our own duty in the attitude of prayer, and earnestly beseech the divine Spirit to move upon the hearts of those who have not yet felt the importance of sustaining our Christian seminaries. We may well, too, consider what the providence of God has wrought out for us in this direction, during the last half century, and how opportunely this work has been accomplished in view of modern developments in the intellectual and religious world. Besides all this, the Church has much at stake in these thousands of young men and women in our colleges and schools. Revivals of religion have, in many instances (enough to make a general rule), followed the day of prayer in these institutions. How much is suggested by the conversion of one of these educated young persons! Our ministry at home, our professors and principals of schools, our Bishops and secretaries, India, China, Japan, Mexico, South America and Africa, have felt the benediction of college and seminary revivals. We trust the present annual season of prayer will prove more than usually fruitful of results.

A venerable man, eighty-two years of age, but still full of vigor, intellectually and physically, called at the office last week to pay for his paper. He has taken it from the beginning, in 1823. He has lived within the bounds of old Needham circuit, and is familiar with its whole history. He heard Bishop Asbury preach when he was about ten years of age, in Father Bemis' orchard—the father of the wife of the venerable George Pickering of precious memory. He has heard nearly all of the old New England "thundering legion," and is full of delightful reminiscences concerning them. Brother Lewis Jones (for that is his name) holds his membership with the Church in Saxtonville, and is as alive, as in his early maturity, to all the interests of the Church. What an amazing change and advance has occurred since he heard Bishop Asbury, seventy years ago, preach upon the text that still lingers in his memory—"Little children, love one another!" The little handful of corn that then seemed to be sown upon the mountain side, "shakes like Lebanon!"

Another short Indian war has been finished, with victory, of course, to our arms, but with little honor following it. It proves that the band of Cherokees, who broke loose from the confinement in which they were held, were awaiting their unwilling removal to their newly-assigned territory, were attempted to be starved and frozen into a reluctant consent to be removed, the wisdom of the change of the Indians from the Interior to the War Department, and to the care of the army, will receive a severe shock. The flying band has been recovered, but almost all of them in the shape of dead bodies or wounded men—women and children included in the number of the slain. Having solved the problem of slavery, and reached the verge of the solution of State-sustained polygamy, it is to be hoped that the Christianity of the nation will not struggle in vain with the Indian and Chinese questions.

In all ages the patience of the saints has been tested by a class of jerky believers who advance along the heavenly road by fits and starts rather than by a regular and continuous movement. Life in them is an intermittent spring. Instead of a perennial flow of waters, it bubbles up and gurgles out as though painfully and against some restraint. The troubled flow is usually succeeded by a long period of quiescence, as though the effort had induced exhaustion. Such people are built in extremes. Their action is often an over-zeal; their

reaction very akin to deadness. They are saints with a vengeance, or they are not at all. They sing their song in six lines eight, or in some other unusual metre, in which it is very difficult for the congregations to join; and after piping alone for a time, they fall back in utter disgust that the silent ones do not join in the chorus. And yet people constructed in this irregular metre, seem doomed to make merry and to mourn alone. The majority are not able to keep time with them.

Your theory about a religious life may be good, but it needs to be tested by a sound Christian experience. Experience is permanent; theory is a variable quantity. The latter is easily shaken and displaced by the temptations of the adversary; the former, if retained in its freshness, will remain immovable as the rock amid the waves of adversity and the assaults of the arch enemy. Theory seems to be external to us, experience to be really a part of ourselves; the one we can but imperfectly know, the other expresses the sum of our real knowledge. Never allow yourself to be satisfied with knowing about Christ; to know Him experimentally is the true, satisfactory and saving knowledge. The devil may entertain good speculative views of the Lord Jesus; none of these, however, will make Him to be their Saviour, or open to them the gates of heaven.

If you would have your neighbor honest, do not trust him too far or too fully. Susceptible to wrong influences, your over-trust in him becomes a temptation to step aside from the path of rectitude. Your eye is a part of his natural safeguard. You should never leave too much to his mere sense of honor. Assuming that he is upright, you should yet in every business transaction demand a distinct and early account. The want of this precaution has been the occasion of much bitterness and of many lawsuits, and has not seldom proved the ruin of men who held to legitimate business habits, would have remained honest.

You may have much interest about heaven while you really have little or none in heaven. Your interest may be speculative or curious, a mere inquiry as to what may happen in the distant future, a desire to open the mysterious leaves in the volume of your celestial life while you are living in the neglect of the experiences in the present life which alone can lend value to any of those future unfoldings. To know all about the locality, the geography, the life of heaven, is not saving or very instructive; really to know heaven is to have it planted within you. Righteousness, joy and peace in the soul, are the entrance way and the essence of the highest heaven.

The sense of "personal responsibility" was to Daniel Webster the most impressive consideration. And well it might be! How overwhelming is the thought that you and I must give account of our conduct to the great Judge! In this world we are jostled in among the crowd; we sin in company; our lives are braided, as it were, with a myriad other lives; but God sees us separately, and will unbraids those strands, and cause us to give separate accounts of our part in these world transactions. How shall a man trained to act in concert be able to stand alone?

ONE ASPECT OF THE SABBATH QUESTION.

Not a great many weeks since, on a pleasant Sabbath, we passed the day in a neighboring city. At the church which we attended, the only preaching service was in the morning. The Sabbath-school followed immediately after the morning discourse, and no public meeting occurred again until evening, when a praise and prayer-meeting was held. It happened to be a day when the sleigh-riding was uncommonly fine, and a member of the family where we were staying took a walk in the afternoon. The streets were crowded with pedestrians and sleigh-riders. He was not, himself, a Church member, but remarked, with considerable surprise, when he returned, that among the hundreds that were out taking recreation in their sleighs on the trotting course were several well-known members of the Church which the family attended.

This is not an uncommon event. One of the unexpected, but readily-anticipated results of the giving up of afternoon preaching is the growing habit of Sunday recreation. We are equally liable, if occasion calls us in the vicinity, to meet, on a bright summer day, as in the height of the sleighing carnival, Christian communicants riding for pleasure along the great public resorts. Not camp-meetings, nor summer watering-places have been the only, or chief, occasions of the prevailing laxity in regarding the sanctity of Sabbath hours. It may be difficult to say which is the cause and which the result. The same reason that has decreased the public services of the day has perhaps prompted the devotion of a portion of its hours to secular enjoyments. We seem to be approaching by very rapid strides the European idea of the Sabbath—a church service in the morning and a holiday during the rest of its hours.

Some Churches avoid this condition of things by having a Sabbath-school in the forenoon and preaching in the afternoon, while in exceptional Churches the afternoon Sabbath-school gathers into its well-managed exercises a large proportion of the regular attendants upon the public worship. In the great body of instances where afternoon services have been given up, the Sabbath-school is no better attended than heretofore, and the time is devoted, in the least objectionable form, to sleep, or to

less innocent recreations. One of the least of the evils of such a condition of things is the secular breath which is being felt with increasing force upon these sacred hours. During the former New England dispensation, when the whole day was devoted to religious services, some positive interruption of the worldly current was secured. Impressions were made and deepened, and brought to practical results before the sacred hours waned. The body was refreshed by rest from physical labor, the mind by an entire change of its train of thought, and the heart found opportunity to recover its spiritual tone.

The giving up of our second preaching service deprives a considerable portion of those who might be hearers of an opportunity to listen to a discourse. Those that serve tables, or bear the house burdens, are detained at home a portion of the day. Bishop James thought there should be three sermons preached in every Methodist Church in cities and large towns, on the Sabbath; not all by the same minister, indeed, but through exchange of pulpits, and by the aid of a local ministry.

The changes that have occurred in the services of the sanctuary have also changed largely the style of the preaching. It has come to be understood that the immediate work of evangelization can only be done in prayer-meetings. The sermon is hardly looked upon as the immediate occasion of a sinner's conversion. If there is but one sermon a day, and that in the morning, the preacher rarely makes a searching, direct and tender address to unconverted persons. We have grown more and more into the habit of multiplying occasional sermons, suggested by the current events, or of devoting our ripest energies to the instruction and culture of professed Christians. Indeed, we do not find many very impressive, unconverted persons present now on Sabbath mornings at our services. We look forward to the evening, and hope by an exhortation at the end of the prayer-meeting to secure some manifest result of the day's religious labor. How has the sermon become so shorn of its evangelizing power? What is the great effect of preaching, if not to offer the Gospel to men lost without its redeeming grace?

Outside of New England, the habit is to have morning and evening preaching and to devote the afternoon to Sabbath-school, to prayer-meetings, to an occasional love-feast and to the monthly ordinance of the Lord's Supper. The evening sermon, wherever the short prayer-meeting is followed by a short prayer-meeting, it may have been the result of early habit, but we missed, during the ten years' trial in New York of this arrangement, the order of services we left in New England—the morning and afternoon preaching, with an hour and a half for Sabbath-school before the second service, and an earnest public prayer-meeting in the evening. The day then seemed to grow in intensity of spiritual interest from the first service until the last.

The novelty of our voluntary religious social services, with their resounding spiritual hymns, is past. Our prayer-meetings do not offer the attractions to other professed Christians that they used to, and Moody and Sankey hymns have filled all places of prayer with common melodies, so that our evening prayer-meeting may not attract the multitudes as formerly; but earnest, Scriptural, prayer-baptized preaching will. The Sunday work of the membership, in addition to the culture of the children, should be to personally invite the unconverted to the sanctuary and to pray with godly earnestness for the success of the preached Word. Upon the preaching of the Gospel the successful evangelists relied. Every night, and many times on the Sabbath, Mr. Moody stood up, while he sought the prayers of God's people to aid him, and preached the Gospel for the salvation of men.

We do not anticipate any general return to the old modes. It would require a new reformation to bring this about; but as soon as the Spirit is poured forth, it is significant enough to notice that at once preaching becomes the prominent evangelizing agency. Preaching changes its character; this is equally evident. It becomes simpler, more Scriptural, more direct and more earnest. The Sabbath at such times is more too long for sacred services, and men and women have singular physical ability bestowed upon them to attend and enjoy them.

THE METHODIST QUARTERLY.

We open the January number, and lo! an apparition—the *deus machina* of the venerable *Quarterly* reveals his face, the "cloud-compelling" editorial Zeus looks at us, face to face, through a rift in that thick curtain which has enshrouded him almost twenty-two years. Another wonder! A winged Mercury steps forth and proclaims the name, the nature, and deeds of the mighty Olympian. We come down from our heroic stilt to unadorned Saxon prose, and say that we find a life-like engraving of Dr. Whedon, and a biographic sketch by his friend, Bishop Haven. Both the portrait and the portrait are in admirable style. In former days the likeness of some magnate of Methodism adorned almost every number. We presume that the practice has been discontinued for the same reason that induced Yale College to thirty years to make no doctors of divinity—too many candidates.

The first article, on "Wesley and Modern Philosophy," is by Bishop Haven, who, by way of resting from his flights over land and sea, turns

the pages of all the recent books, and gives the world pen-portraits of men and things. Though we are great admirers of John Wesley, we are not prepared to go so far as our good Bishop, when he says: "Not a slave has been liberated, not a prisoner relieved, not a barbarism in warfare abolished, not a tract has given light and refreshment to a soul, not a Sunday-school scholar has been taught, not a joyous Christian melody been sung, not a Bible been dropped gratuitously into a welcome or unwelcome hand, not a cheap and vivid Christian story been published, not a rumrunner or drinker been suppressed, but that it can be traced as directly to John Wesley as the rays in the sky can be traced to the sun." In the same way the substitution of the spiritual philosophy in English thought for the materialism of Hobbes and Locke is accredited to Wesley. The purpose of the paper is to demonstrate this. The most that is really proven is that the spiritual reformation which followed the eminently Scriptural preaching and literature of the Wesleys, so full of the Holy Ghost, turned the tide of philosophic thinking from the arid desert of materialism to the fruitful field of spiritual philosophy so beautifully formulated by Cousin and other modern writers. The paper is an admirable grouping of those historic elements in the soil of England which lie back of Methodism, and which it appropriated to support its rapid and wonderful growth. The subject is to be concluded in another article.

Rev. W. H. Withrow contributes an article on "Christian Life and Practice in the Early Church," a review of Dr. Pressensé's Vol. IV of "Early Years of Christianity." It is a refreshing means of grace to review the simplicity, piety and faith of primitive Christianity in the first two centuries before it was corrupted by worldliness or hardened into a lifeless formalism. Here we see the snowy purity of Christian morality in contrast with the "rotting, aimless chaos of pagan sensuality," the new dignity given to man as one for whom Christ died, and the elevation of woman from being man's toy and slave to become his equal; the ennobling of labor from its degradation by universal slavery, by the hallowed associations of Jesus, the carpenter, Peter, the fisherman, and Paul, the tent-maker. The article is quite full of topics interesting to modern Christian women, such as simplicity of dress, marriage with believers only, the sanctities of home, and the household virtues. If our cultivated Methodist ladies would look more frequently into the *Quarterly*, they would find just the moral and intellectual tonic which they need to counteract the fashion-plate literature which is too frequently found on their tables. This paper of Mr. Withrow, the author of "Catechisms of Rome," is written in a lucid and attractive style, and will profit every class of readers.

"Schliemann's Discoveries at Mycenae and Tiryns," is the subject of the next article, by Prof. H. M. Baird, D. D. It seems that this German discoverer, who styles himself a "Citizen of the United States of America," has spaded his way to world-wide fame. While his brethren in their studies, theorizing over their mugs of beer, have annihilated nearly all the wonderful facts of Grecian history, he has taken his shovel and falsified their destructive criticism of Herodotus, the father of history. After digging up old Troy, it was very natural for Schliemann to turn to the cities of Argolis, the oldest in the Peloponnese, or peninsula of Greece. The chief discoveries are five tombs within the *agora* containing fifteen bodies, whose faces were covered with golden masks and their tombs filled with golden ornaments worth \$25,000. One of these bodies, Schliemann argues, is that of Agamemnon, the commander of the Greeks at the siege of Troy, who was murdered by his wife Clytemnestra on his return from the Trojan war.

Dr. H. J. Fox continues his papers on "Plagiarism and the Law of Quotation." We complained of the brevity of the first article, not noticing that it was to be continued. This article evinces not only a wide knowledge of English literature, and an acute perception on the part of the writer, but also either a marvellously retentive and ready memory, or an admirable *index rerum* for the preservation of the treasures which he has found. From a printed specimen of such a book by Dr. Fox, on sale by Brother Magee, we infer that the latter inference is correct. After quoting instances of plagiarism by the most celebrated authors, he proceeds to lay down several very judicious canons of quotation, such as the invariable use of quotation marks, accuracy, and the clear designation of the author; in controversy so much must be quoted as to insure a fair show of the author's views, with no italics of the quote; if from memory, it must be so stated. Hackneyed proverbs and lines from standard poets need no label. He has some good cautions for preachers, lest they, like Sidney Smith, should leave a stack of half-plagiarized sermons, to be published by admiring friends to the discredit of the dead preacher.

"The Parish of Wesley" is the theme of a paper by Dr. E. Q. Fuller. It is especially pleasing to those who admire the growing statistics of their Church, of which number we confess that we are, though we do not offer sacrifice to the Methodist Almanac, nor burn incense to the General Minutes. We are, just now, more concerned about the quality, than the quantity, of Methodism, being assured that the right quality will ensure the maximum quantity. The writer portrays the folly of Meth-

odist secessions, not always the fault of the schismatics, as in the case of the Albrights, who went off and formed the Evangelical Association, now numbering 100,000, because the M. E. Church in 1807 was not wise enough to encourage preaching in German. Dr. Fuller shows from the law of growth which has prevailed in the M. E. Church, that in 1876 we will number 1,676,697,600, or more than the people now in the world. The fallacy lies in the fact that religious movements are always mightier at the beginning, as Lutheranism, Quakerism, and Protestantism. By Dr. Fuller's law of increase, Mormonism will absorb the whole population of the earth in a century. The momentous responsibility of the M. E. Church is shown by the fact that we have become so numerous that we can convert the whole world in the next century, if every member makes a convert in every ten years, so that the Church would double each decade.

The religious editor of the *Independent*, H. K. Carroll, esq., contributes a paper on the "Present Aspects of Scotch Theology." He shows that in past generations, while Continental and American Calvinists have been alleviating the rigorous features of their doctrine till they have come nearer to John Wesley than to Jonathan Edwards, the Scotch have stood steadily up to the Westminster Catechism. But this unity of faith is now disappearing, and the Arminian doctrines of the universality of the Atonement, and the gracious ability of all to accept Christ, are rapidly advancing. In other words, their theology is losing its harshness and is being Andersonized and greatly improved. They are also troubled by German Rationalism in one of the young professors of a college where their ministry is trained.

The last article, "The Zendavesta," by Rev. J. Murray, LL.D., Edinburgh, is a reprint from the British and Foreign *Evangelical Review*. The term "Zendavesta" designates the ancient Persian Scriptures. For more than a century European scholars have been endeavoring to lay open these writings to the western world. Their first efforts were failures on account of the unwillingness of the Parsees to supply the MSS. Then came the difficulty in gaining a knowledge of the old Zend. But by perseverance scholars are at last unfolding the religion of Zoroaster, whose fundamental idea was monotheism. But the Zendavesta, as a whole, is polytheistic. It is the only form of paganism which holds to the resurrection. It has been for ages a stationary religion, and like all non-missionary religions, is destined to die. Only missionary religions live.

In the *Quarterly* Book-table the peculiar genius of the editor flashes out in his examination of Prof. Newcomb's address before the American Association for the Advancement of Science, in his reply to Tyndall on evolution, and in the notice of Dr. McCabe's book on the foreknowledge of God. The Damascus blade which flashes and cuts to the heart of things in Whedon on the "Will" gleams just as brightly, and is wielded by just as vigorous an arm after the lapse of a quarter of a century. We know of no periodical, American or foreign, which is so vigorously edited in the review of current literature. Now is the time for all our preachers and advanced laymen to subscribe.

Editorial Items.

Hon. George Stillman Hillard, LL.D., first Dean, and for four years past Emeritus Professor in the Boston University School of Law, died on Tuesday, the 21st instant, at his home in Longwood. On Thursday morning an impressive memorial service was held by the Bar Association of the Circuit Court of the United States in the United States Court-room in Boston; and in the afternoon, from the Protestant Episcopal Church of our Saviour in Longwood, attended by the most eminent citizens of Boston, he was borne to his last resting-place in Mt. Auburn.

Mr. Hillard was a school-comrade of N. P. Willis, a college classmate of Robert C. Winthrop, the law partner of Charles Sumner, the intimate friend and associate of George Bancroft, George Ticknor, Mr. Longfellow, Dr. Holmes, Edward Everett, Daniel Webster, Rufus Choate, and all that galaxy of scholars, orators and writers which made the middle of this century a golden age in the history of American letters. In elegant scholarship, in art-criticism, in oratorical finish, in brilliancy of style, in quickness and keenness of repartee, he was the peer of any, the superior of most. One of his eulogists on Thursday stated that "all things considered, Mr. Hillard was the best converser this community ever enjoyed." Of one of his Phi Beta Kappa orations Mr. Sumner said: "This production has placed its author among the most prominent minds of our country." Longfellow once said of him that "he was absolutely unrivalled in fluency of speech, in beauty of diction, in suggestiveness of thought and as to his power of memory."

He was eminent in his profession as well as in letters. Though unwilling to seek public position, he was a member of the first Massachusetts Constitutional Convention, and at one time United States District Attorney for Massachusetts. He also occupied many other public positions of responsibility and honor.

The last great work of his life was his part in the organization and early administration of the Law School of Boston University. During the two years that the School was under his wise care it gained a position and character which have made its later growth a natural process. The words of Sumner's biographer, Mr. Pierce, before the mourning Bar, are a merited tribute: "Others here will speak of Mr. Hillard at the bar, in the business of his office, and as the attorney of the government. Let me add that, associated with him as an instructor in the Boston University Law School, of which he was the first Dean, I can bear witness to his success as a teacher and to his constant interest in the students. After his partial recovery from his first stroke of paralysis, he attended an evening reunion of the graduates of the School, perhaps his last participation in any public festivities, and in reply to a sentiment spoken by a fellow student, but that one spoke by a fellow

of expression which never failed him—"To an invalid there is no medicine so grateful as the faces of friends."

The *Watchman* has a singular "Concern" in reference to Methodist Bishops. Their usefulness, the editorial writer thinks, is a thing of the past, and their only present advantage to the Church is to form a sort of ornamental figure-head "for the admiration of the people." As the Methodists are "an eminently practical people," the writer thinks they will soon discover that their labors are not of sufficient value to warrant the cost of their maintenance, and that "all they do now might be done as well without them." It is very considerate and fraternal in our Baptist brethren thus generously to discuss and settle our polity for us! We might put all our ecclesiastical questions out to some such self-constituted commission, and thus save the large expenses and trouble of our quadrennial General Conferences. The writer, however, through haste in gathering all the elements of the question, generalizes a little too rapidly. He declares quite categorically that there are but "four or five Bishops" and "over a hundred Conferences." Now our latest information gives us no intimation of a death in the Bishops' corps since that of the greatly-lamented Bishop James. He left eleven behind him in the body, all able to preside at Conferences. There are only ninety-two or three Conferences, and a dozen or more of them are in "foreign parts," and not annually met by a Bishop. The writer's whole argument as to the impossibility of the Bishops becoming acquainted with the work at large, so as to be able to exercise personal judgment in the stationing of ministers, turns upon the presumption that his only opportunity to secure this knowledge is at the sessions of the Conferences. But our Bishops are traveling too and fro over the country, dedicating churches, delivering lectures, and attending to the various interests of the connection constantly. There is no portion of the country unfamiliar to Bishop Simpson, Bishop Ames, or Bishop Scott. Bishop Harris was long missionary secretary, visiting all the Conferences. "Feathers" have "dropped from the flying wings" of Bishop Haven, from Canada to Mexico, and the faces of all the other honored chiefs are familiarly known to a large portion of our people. Methodists are famous for discussing all the points in their polity; they are eminently a talking people; but it is wonderful, when the hour for final decision comes, how limited are the changes thought to be expedient by the great body of the representatives of the Church. And what is even more remarkable, since the lay element has been introduced into the General Conference, is the fact that the temper of that body has become much more conservative than heretofore. Possibly the Presiding Elder's office may be made elective, but our thoughtful Baptist conferees may rest well-assured that Episcopacy will never be given up by American Methodists. Our Wesleyan brethren in Canada feel the need of some such general superintendency, and the intellectual experiment in "ministerial bureaus" among Congregationalists shows very significantly that there is a "felt need" of some independent agency, acquainted with the work and the men, to secure a wise and effective distribution of ministerial gifts.

We have heretofore alluded to the bald-headed impertinence of the Jesuits of the Territory of New Mexico, who have succeeded in a compact, vigorous colony of them banished by Victor Emanuel (from Italy) in controlling the legislation of the Territory. They secured the passage of an act giving them, as a body, authority to hold real and personal estate, of any amount, anywhere in the territory, free of taxation, without supervision or limitation, or even without their members being citizens of the United States. Their object was to gather into their hands and to hold the religious and educational institutions of the prospective State. Governor Axtell vetoed the act, but it was passed by a large majority over his dissent. The attention of Congress has been called to the matter, and an act has passed the Senate annulling this abominable piece of Jesuitical legislation. The great hope of the coming State rests in its schools and seminaries. Its population now consists of 10,000 citizens from the States, 20,000 Indians and 100,000 Mexicans. Here is a fine opportunity for home missionary and educational movements. The man on horseback with his Bible and Discipline has here a fine and fair field offered him for heroic sacrifice and labor. The government should aid in the public education of the Territory to the utmost of constitutional possibility.

We are sorry to record the death of the eldest son of Rev. William H. Hatch. He died in Portland, Oregon, on the second of this month. He was unmarried, and was in the 43rd year of his age. The following notice of his death appeared in an Oregon paper:—"Mr. Oliver S. Hatch, a gentleman who resided in Portland for several years, and who occupied many positions of responsibility, died suddenly of apoplexy, about 8 o'clock on the morning of Jan. 2, at his home on the corner of First and Salmon Streets. He was a native of New England, and was by his landlady when she entered his room. She immediately gave the alarm, and summoned three physicians, but their efforts were unavailing and his spirit soon after left its earthly tenement. Mr. Hatch emigrated from Boston, Mass., to this country at an early date, and on the outbreak of the rebellion, joined Captain Scott's company of California volunteers. The company came to this State, and was stationed at Fort Yuma. After his term of service expired here, he filled the duties of commissary at the Siletz Indian agency, and went from there to the Auburn Agency, Oregon. He was subsequently appointed deputy sheriff of Grant county, and served during the years of 1874, '75 and '76. Mr. Hatch possessed good qualities of mind and heart, which gained him many friends who now mourn his sudden death."

The first meeting of the Methodist Social Union for the new year, January 20th, was fully attended, some sixty being present. The new régime was inaugurated. The annual fee was reduced to five dollars, and a large number of new members were nominated. It is sincerely hoped that all our ministers and laymen in the vicinity will be inspired to come to the monthly meetings of the Union. They will be made both interesting and instructive, as well as for their enjoyment. After an hour of conversation and a very satisfactory entertainment, Dr. Cummings gave an address upon a topic assigned to him—"What ought Methodism to expect of her laymen at this hour?" It was both able and impressive, and awakened much interest among all who were present. Probably the next theme will be, "What ought Methodist laymen to expect of their pastors?" and the interest in its discussion will be no less than in the preceding theme.

The beautiful new year's number of the *Wide Awake* did not exhaust the publishers' large resources. Here is February, as bright, and fresh, and attractive as if it were the first number published. Our Boston house is offering the children one of the most interesting of the juvenile monthlies, and sustaining its pages by employing three

on the pens of some of our best writers. The pictures in this number, from the lively frontispiece, "Kiss me, Katie," to the Dogs at the close, are full of attractions for its young patrons. We have a valentine story, children's books of the olden time, a graphic story of "A Pioneer Wide Awake," a fine paper by S. G. W. Benjamin, on "Our American Artists," telling about A. F. Bellows, and giving his portrait and one of his pictures; a paper on "English Literature;" a laughable Don Quixote, Jr., and "My Pets." This bright monthly is edited by Ella Farman and published by D. Lottrop & Co., Boston.

Rev. John Collins writes in reference to an excellent pamphlet upon the "World's Conversion," by the venerable Rev. E. B. Fletcher:—"A large number of distinguished divines united in this conference to prove that the millennium is not the second coming of Christ, and that, until then, the world is to continue to be wicked. The misapprehension of Scriptures, and, to us, the sophistries used to maintain their positions, looks as though the authors of the speeches made and papers read, or passed them for the occasion, without their usual acquaintance with the subject. The means used to give a wide-spread circulation to these views, make it the duty of all lovers of the triumph of the Gospel and the honor of Christ; how to show that these divines have made a great mistake. Those desiring to understand how the doctrine of the immortality of the soul, the coming of Christ is demonstrated, should procure a pamphlet entitled, the 'World's Conversion.' It is a reply to a gentleman holding the views of the Conference. It is short, sharp and scriptural. Sent by mail for 15 cents. Get it, brethren, from Rev. E. B. Fletcher, Cape Elizabeth Depot, Me., or J. P. Magee, Boston, Mass."

A copy of the *Onarga Review*, published in Onarga, Ill., has an interesting notice of the Robinson in that town, of which Dr. J. B. Robinson, late of Tilton Seminary, is president. The Doctor seems to be giving large attention to the chemical department of his lectures and experiments greatly interesting his class. A very successful course of literary and scientific lectures has been given in the Seminary; among them one from President Robinson upon "Whose Umbrella is That?" a quaint subject, but a happy introduction to an instructive discourse upon property. Many New Hampshire friends will be pleased to hear of his lectures and experiments greatly interesting his class. A very successful course of literary and scientific lectures has been given in the Seminary; among them one from President Robinson upon "Whose Umbrella is That?" a quaint subject, but a happy introduction to an instructive discourse upon property. Many New Hampshire friends will be pleased to hear of his lectures and experiments greatly interesting his class. A very successful course of literary and scientific lectures has been given in the Seminary; among them one from President Robinson upon "Whose Umbrella is That?" a quaint subject, but a happy introduction to an instructive discourse upon property. Many New Hampshire friends will be pleased to hear of his lectures and experiments greatly interesting his class.

We trust the efforts now being very earnestly put forth to secure the abrogation of the wholesome State law prohibiting "pool-selling"—one of the most pernicious forms of modern gambling—will prove abortive. The only reason for this we see urged for this, are, first, that New York works at the breaches upon her law and fails to execute it; that the law works hardly against the owners of high-priced racing horses; that race grounds with their liquor hotels are raising money in this vicinity under the present condition of things, and that all the inspiration at horse races is lost, the absence of "pools;" all of which, to our mind, are so many good reasons for holding upon the law and securing its vigorous execution. We hope Representatives in General Court will be strengthened by their law-loving constituents.

As was naturally to be expected, Miss Frances E. Willard comes out strongly in protest against the statements of the officers of the Woman's Christian Temperance Union, published a few weeks since in our paper. By a small majority at the late annual meeting the Union declared against Woman's Suffrage, and shut the topic out of their organ. The great body of Western women engaged in the mighty reform feel the need of "Home Protection," and of laboring to secure for woman the right of voting upon the question of license for liquor-selling. The Western branches, under the leadership of this eloquent and devoted woman, Miss Willard, are making themselves powerfully felt, and we trust their great object will be triumphantly secured.

The Indian Committee of the Philadelphia Yearly Meeting of Friends have issued "A Brief Sketch of the Efforts of the Religious Society of Friends to Promote the Civilization and Improvement of the Indians." They also give an account of the present condition of the Indian tribes in the State of New York. This pamphlet gives a very interesting sketch of the truly Christian efforts of this kindly people in behalf of the sadly-abused Indian tribes, and the good success which has, in every instance, attended their humane and pious endeavors. The pamphlet is published at the Friends Book Store, 304 Arch Street, Philadelphia, Pa.

The New York American Book Exchange, 65 Beekman Street, have commenced the publication of a unique periodical called the *Library Magazine of Select Foreign Literature*. It is a small quarto of 128 pages, in quite small but clean type, filled with the choicest contributions selected from European periodicals, and published monthly for \$1.00 a year. The January number contains fourteen well-chosen papers, largely substantial, and all fresh and instructive, or entertaining. Specimen copies sent by publishers for 10 cents.

The proceedings of the tenth annual session of the American Philological Association, held last July in Saratoga, have been published in a pamphlet by Lockwood and Brainard, Hartford, Conn. It contains the elaborate papers read on the occasion and the roll of members.

One of our correspondents, Dr. L. A. Sherman, of the Hopkins grammar school, New Haven, read a paper upon "The Greek Article as a Pronoun." These scholarly documents are not only exceedingly entertaining to a superficial reader, but they are quiet and dusty scholars are doing the world's hard work, and the results of their labors are felt throughout the realm of letters.

The N. Y. *Christian Advocate* thus notices the new business relations of one familiar to all attendants upon the late S. S. Congress, or customers at the Book Rooms, in New York:—"Mr. John C. Middleton, who has been an employee of the Methodist Book Concern in this city for more than twenty-one years, and a highly-esteemed and successful salesman in the Retail Book Department for the last sixteen years, has accepted the post of superintendent in the art department of the extensive wholesale and retail publishing house of Wm. A. Krohn, 79 White Street, New York."

We heartily wish our amiable and courteous young friend the largest success in his new enterprise.

We notice with sincere sympathy the very sudden death of the present head of the house of Charles Scribner's Sons, New York—Mr. John Blair Scribner. The new house, successor to that of Scribner, Armstrong & Co., and to Charles Scribner, father of the late firm, had just established itself under very promising auspices. Mr. Scribner was a young man of liberal education, a graduate of Princeton, of agreeable address, of fine business habits and universally respected. Our sympathies are with the remaining brother and the greatly-blighted family.

The Family.

CHRIST AND THE POOR.

Have you heard the legend told
Of the monk in convent old,
Who at quiet even-tide,
As he bent in silent pride,
Tear-stained, golden cross to kiss,
Saw the saviour by his side?

In his cold and narrow cell
Streamed the light ineffable,
As the vision brighter grew!
Haloed brow and smiling face,
Arms held forth to him embrace,
'Twas the Son of God, he knew.

Hark! that moment pealed the bell—
Could he longer raptured dwell
On the sight that moved his soul?
"No!" the good monk softly said;
"I must feed the poor, instead,
They are waiting for their dole."

But one sparkling tear-drop fell
As he left his quiet cell;
For the touch of Christ he yearned!
In the light of setting sun,
All his humble duty done,
Blessed and glad, he then returned.

Let us add glory smiled
He the holy, unselfish old,
Who had lingered fondly there,
Till sweetest odors shed
Round the old monk's silver head,
From his lips sprang forth prayer.

And the Master gently said,
"Hast thou staid I must have fed,"
And He touched him with His palm;
While on either, the parting throng
He had fed, burst into song,
And one star rose white and calm.

—GEORGE B. GRIFFITH, in *Youth's Companion*.

POLITICAL INFLUENCE OF WOMAN.

BY ALICE ALLEN.

"I have sometimes wondered if our country was to be forever governed by party, full of hatred, full of malice, full of slander."

This abrupt, opening sentence of a political address has rung in my ears until I have reached the conclusion that there is not a woman, young or old, who cannot influence, more or less directly, the decision of that question, and without the ballot, too. What the women of America need to-day, is not so much an increase of privileges as a more perfect realization and better use of those already here—privileges of which no act of Congress can deprive her, and in my judgment no act of Congress can, at present, beneficially increase.

One has well said that Jesus Christ issued an "emancipation proclamation" to the female sex, as He secured the passage of the Thirteenth Amendment. Can we not afford to trust to our Liberator the fate of the Fourteenth, and not, after the fashion of some, stretch forth full hands, asking for more?

It is generally conceded that man's character is largely what woman's influence has made it. Our mothers hold the destiny of the nation in their hands, and joined to their power is womanly influence everywhere. What the age demands of our mothers is not so much their suffrage, as their sons, so trained and protected by the gospel armor that their honor will be unimpaired in life's warfare, thus preventing the sad wounds which personal and national integrity has so often received of late.

The names of Washington and Lincoln are high upon the roll of fame, but higher than theirs should be written, in letters of light, the names of their mothers—who so wisely inclined the twig that the symmetrical tree became the admiration of all. What inspiration must the mother find in those two examples! Not that equal position awaits all who emulate their virtues, but equal goodness does. It is said that no monument marks the last resting-place of Lincoln's mother. There is seen only

... a low sunk grave
Upon the hill-top hoary,
Devoid of slab—no record save
Tradition's story."

I believe that grave should be a sacred shrine, where our offerings should reach the costly marble and to which we should make pilgrimages.

As Methodists we should revere the name of Susanna Wesley, equally, at least, with that of John and Charles. One needs only to read their history to be convinced that Methodism would never have had the founders it did—if, indeed, it had had an existence at all—had Susanna Wesley been other than the woman she was.

But do you ask what has all this to do with woman in politics? A great deal, as it solves the power of her influence. Solomon said, "Train up a child in the way he should go, and when he is old he will not depart from it." Think you that the boy who is taught to respect the rights of his playmates, to take no unfair advantage in trade, who is trained not to detract from another's fame, but to give honor to whom honor is due, though he have to take a lower seat; taught also to respect honest toil, and to prefer a livelihood earned by the sweat of his brow to independence dishonestly gained—think you such an one would become the average politician of the day, of office-seeking, bribe-taking, slanderer of the opposite party? Never! It would be an impossibility.

But notwithstanding this encouragement, it must still be a hard task to teach these lessons with such strong counteracting influences constantly at work, not always in the home, but sure to be met somewhere. You have heard the story of the man who told his son to get money—honestly if he could, but at any rate to get it. This advice may not often be given in words, but actions speak louder. Are not the boys too often taught this by example, if not by precept? Dr. Taylor says that when visiting a colored school in the South, he asked a little negro what he studied for and what was his object in attending school. Hesitating

a moment, the little fellow answered: "To git offis." Apt scholar in the national school! Object teaching had been very successful in his case. Did he not give in brief the crowning ambition of a vast majority—office, somehow, some way?

Now it is the mother's task to awaken in the heart of her son nobler ambitions, to point to worthier ends. The injunction, "Know thyself," is one which she must help him to obey, for it is she alone who can give the introduction that must precede the desirable acquaintance, and having made that acquaintance, to impress upon the mind the lesson:—

"This above all, to thine own self be true; And it must follow as the night the day Thou canst not then be false to any man."

But in order that the mother be able to efficiently teach the needed lessons, and retain the influence over the young man that she had with the boy, she must be well informed upon all the great questions of national interest, and ignoring party as far as possible, teach principles, seeking not so much to impress upon the youthful mind that the party to which father belongs is right, as to implant principles of honesty and justice, that "with malice towards none, and charity for all," they may do the right. Then there need be no anxiety with regard to party ties; trained thus, they will be honest and true, loyal to their country, seeking its highest good though selfish interests must be sacrificed. Lessons to be learned from the sad fall of so many of our great men should be taught, and to the extent known, the steps which led to it pointed out, and what path must be taken in order to avoid a similar fate. A love for country should be early instilled, with an abhorrence of war, and the advantages of settling difficulties by arbitration rather than the sword. The mother who trains her son in these ways can have the satisfaction of knowing that she is directly aiding in freeing the country from the tyranny of party and securing once more the purity of the ballot-box.

But exceeding in value all other influences that will aid in this work, is that of religion. Without it, it is impossible to perfectly heed the wisest lessons; with it, Omnipotence is pledged to aid. The Bible taught in the home, and obeyed by its teachers, will seldom be disregarded by those taught.

But it is not the mother's influence alone that is potent for good or ill; only second to it is that of the sister. Brother and sister are more intimately associated, in many respects, than mother and son, and to the sisters I would appeal now—those beyond childhood's years—who have brothers with them in the home circle. Do not be so absorbed in feminine employments and amusements, so engrossed with your own particular friends, that you will not be interested in their amusements, will not note who it is that is winning their confidence. Don't let them wander off to the saloon or bar-room, or spend their time upon the street, making companions of those to whom they would be ashamed to introduce you. Do not think that father's command and mother's entreaties are enough.

"You have a work which no other can do; Do it so bravely, so kindly, so well, Angels will hasten the story to tell."

Seek to gain their confidence; show an interest in all that concerns them; win them to confide in you their pet ambitions, and recount their boyish adventures, and though these be a little startling, don't show that you are so shocked that they will never dare confide in you again, but strive by judicious and often indirect means to lead them to despise all that is not honorable in their aspirations, or open and manly in their sports. Engage with them in social amusements, and as the years go on, be sure, if possible, to keep pace in intellectual improvement. As they begin to be interested in political subjects, and realize that manhood's years are dawning which will give the right of suffrage, don't fail to be a companion, in the highest sense of the word. Be equally well informed upon questions of public interest; let them see that you are interested in, and can talk of, other subjects than the fashions and neighborhood gossip; that they need not always seek those of their own sex if they would engage in intelligent conversation upon politics; and the better informed you are, the stronger will be your influence. Removed, too, from many temptations that beset them, and less influenced by partisan feeling, you will often be able to aid in forming a right judgment and strengthening the desire to follow the dictates of conscience.

I fear that many a young lady has been represented at the ballot-box, who would be appalled did she realize the effect, not so much of what she had done, as of what she had failed to do. Before the bar of God, I believe, many a sister will be responsible, to a great extent, for a brother's fall—responsible for his becoming the tool of designing men, or worse, with greater power, making tools of others. Oh, that we might ever remember that always, everywhere, whether we will it or not, we are exerting an influence for good or ill!

May the time soon come when woman, North and South, shall so fully realize that the nation's weal or woe depends largely upon her, that she will be true to herself, true to her country, and true to her God! Then shall dawn the golden age in our country's history, when right shall be decided against wrong by an overwhelming majority, and no longer "eight to seven!"

DEDICATION.

BY META E. B. THORNE.

Bend low Thy gracious ear to me,
My Father;
I hither bring my heart to Thee,
Oh, take and make it pure and free—
O make it Thine abiding-place!

They built for thee, in days of old,
My Father,
A shrine all rich with gems and gold,
With splendors which cannot be told—
A glorious abiding-place.

No gold have I, nor costly gem,
My Father,
No pearl for prince's diadem;
Hed I, to Thee I'd offer them,
T' adorn Thine own abiding-place.

But here am I; I pray take me,
My Father;
My heart a temple make for Thee,
And there abide eternally,
In this Thine own abiding-place.

WHERE IS THE GUEST-CHAMBER?

BY MARY E. DUSTIN.

This inquiry, which Christ's disciples were instructed to make of the "good man of the house," in the Sunday-school lesson of some Sabbaths since, has suggested another which it may be well for us to make as Methodists. Where, now, is the guest-chamber of the Jewish disciple, the room over the wall of the times of the prophets, the Methodist hotel of the early days of the itinerancy? We fear they have, to a great extent, become things of the past, especially in our larger towns and cities.

Doubtless this is more from a thoughtless throwing of the responsibility on "plenty of others," than from real selfishness or want of kindly feeling. We are not ready to subscribe to the opinion expressed by a widely-known minister that "hospitality decreases as the ability to extend it increases." There are many reasons why we believe the old way the better. One that seriously suggests itself to those interested in the temperance reform, is the fact that much money given for the support of the Gospel is spent in hotels whose bars are but a step above aristocratic saloons. While there are so many unladen crumbs daily falling from the heavily-laden tables of our Methodistism, shall ministers patronize those who help to make respectable the greatest enemy of our modern Church? This is at least worth considering by those who believe we should work from above, as well as below, to destroy the liquor traffic.

Then might not the social influence of an extensive acquaintance among ministers assist in retaining the young people, of whose denominational wanderings we hear so much? We know that the manners and conversation of some ministers are not a means of culture or of grace, but they are the few and not the many. Our minister says that he has been surprised in looking over college catalogues to see the number of names from families whose homes were "stopping-places" in the days when he was young. Did not the society of these "strangers entertained" have something to do with the desire of the children for more education, and their seeking it under Christian and Methodist influence? The boy who cared for the preacher's horse often takes his place in twenty years.

It is possible, also, that laymen might in this way make the action of the committee on the new preacher more intelligent and discriminating. We feel sure good would come in many ways from open doors, not only to the old pastor and particular friend, but to any member of the Conference. If the little home at Bethany, or the house at Jerusalem, has always a welcome for Christ in the persons of His chosen ambassadors, we do not know what dead Lazarus may be brought to life, or how sacred shall become the memory of some super-time, the last before they shall give their lives a sacrifice to the work of saving souls. It is well to give freely of our means, but there is something more which is oftentimes better. A little time and trouble, a little putting-out of our plans, may be the cup of cold water for which there is a promised reward. One less party a year of friends whom we are constantly meeting on various occasions would cover the expense of an extra plate at dinner almost every week, if the latter is worth counting at all. Opening the register in the empty guest-chamber might help warm up some cold Churches. Try it.

LET EACH HIS OWN DUTY FUL-FILL.

BY MISS A. P. W.

Who gave the eagle strength of wing,
Gave to the thrush her cheerful song;
Nor does the thrush refuse to sing,
Because not like the eagle strong.

The little brook still turns the mill,
Nor murmurs that the sea is broad;
Both have their mission to fulfill—
Both are the handiwork of God.

The violet with smiling eye
Still blooms beside the garden walk,
Modest and sweet, nor questions why
She's not the gorgeous hollyhock.

The polar star hides not its ray
Because the moon is round and white,
But in its fixed and placid way
Helps all it can to cheer the night.

Thus would I tell my song of cheer,
Thus patiently care's mill-wheel turn,
Thus fill with grace my humble sphere,
Thus constant bid love's lamp burn.

And though like Burns I may not shine,
Nor weave with Cowper's grace my lays,
I'll take the little gift that mine
And use it for the Giver's praise.

Our Boys and Girls.

A STORY FOR GIRLS.

BY M. S. C.

"Full of beauty
Is the path of duty."

So sang full two hundred happy voices in the Sunday-school that bright Sabbath morning, sang as if they meant it, and with such real genuine gladness in their tones that the birds in the branches outside merrily answered to the song, and the old blind man across the street, with tears in his sightless eyes, nodded his head and said, "Seems as if heaven couldn't be much better than them children's singing!"

Everybody sang; the old men with their teacher, the minister, and the middle-aged men, and the young men who sat in the corner by the door, that their lively discussions might not disturb the rest of the school; and the young ladies sang, and the girls, and even the small boys forgot their mischief and almost shouted the chorus.

Yes, this was a model Sunday-school. Everything was carried on in the same spirit as the singing. How would dear Brother Vincent rejoice, and his genial face break out into smiles, could he witness his own ideas so beautifully carried into practice!

Is some one wondering as to the secret of this wonderful success? There are two keys which must be used to unlock the mystery, for that it is a mystery what Sunday-school worker will pretend to deny?

The direct cause of this model school must be sought in the superintendence, a thorough business man, who put his whole soul into the work, and who saw no more reason why a Sunday-school should be carried on in a lazy, slipshod way, than a day school or a business meeting. Moreover, he, with several of his teachers, had attended the New England Conference in the spring, listened to Dr. Vincent's stirring address on Sunday-school labor, and came home to act on his suggestions.

Let me use the other and more important key. During the winter and spring months this little village had been the scene of a revival—a thorough awakening of the spiritual life of the whole community. Not a few drops of mercy had fallen, but a whole shower of divine grace had gladdened the heart of the faithful pastor and left few souls unblest. Three or four scoffers still held back and prophesied a reaction, but it had not come. The summer's heat seemed only to increase the fervor of the new converts; the prayer-meetings were still thoroughly alive; and larger plans for outside Christian work were being laid. No wonder, then, that in the Sunday-school that morning they all sang, as if they meant it, the beautiful refrain—

"Full of beauty
Is the path of duty."

In a class of young girls, taught by the minister's wife, was one with a particularly happy face. She was thinking, as she sang, of her short Christian life. She had expected opposition at home; she had found encouragement. Her father had said, "Nellie, I am glad you have taken this stand. Try to live up to your profession." She had looked for ridicule from her mother, but she had only kissed her and said not a word. And so it had been with all the lions of her Christian warfare; when she approached, she found them chained.

Testifying for Jesus in the young people's meetings and in the classroom had seemed to her a trial greater than she could endure. "I can do anything else," she said to her class-leader, "but I can't speak in meeting." But even this she had found easy when done for Christ's sake; so that now her voice was often heard in praise and testimony. And so it is not strange that as she thought of all this, the way seemed very bright before her, the Christian life one of constant triumph and gladness, and her heart echoed a solemn amen to the words of the song. Truly the path of duty was full of beauty, and, God helping her, she would never falter therein.

Only a few weeks have passed, and we find Nellie Blackly in quite a different scene. Again it is the Sabbath, and the air is as mild and the sun shines as brightly as on that other day when she was so happy. Now one glance at her face shows that she is sadly out of sorts. The Christian life is no longer a triumph; it is a hard battle, with little prospect of victory. The Saviour seems very far away, and the tempter unusually near.

The difficulty was begun the day before. She had overslept in the morning and lost her quiet time alone, so she could only breathe a little prayer while she was getting dressed, and hurry downstairs to help her mother about the Saturday's work.

Oh, the Saturday's work! Was Satan ever half so busy? Doesn't he leave the rest of the world to take care of themselves for one day in the seven, while he devotes all his arts to try the patience and provoke the temper of weary housekeepers?

The story is too familiar to be dwelt upon—how the bread soured, and the choice dish was broken; how the baby divided his time between crying and mischief, and ended by spilling the last drop of milk on the newly-scrubbed floor; how father brought home company to dinner, and afternoon callers found them "not fit to be seen"; how persevering peddlers insisted on displaying their wares, while all this time

the thermometer stood at 90 degrees in the shade.

Nellie had borne all these trials with a good degree of patience. She wasn't perfect, and she had scolded a little at the baby, and envied a school-mate who drove by, stylishly dressed, with her pretty pony and phaeton. But though so sorely tried, she hadn't lost her temper once that day, and as she sat down in the evening to look over the Sunday-school lesson for the next day (she didn't leave the learning of it till that late hour), she thanked God for His help on that day which had truly been to her a time of need.

How she anticipated the morrow! But little as she dreamed it, that quiet Sabbath was to be a severer test to her new-born faith.

She was up early, and bustled about with a joyful heart as she prepared breakfast, for wasn't she going to hear one of Mr. M.'s good sermons, and then stay to Sabbath-school, which followed the morning service? And besides, she had the promise of taking her little sister to Sabbath-school that morning, and she did so wish the children to grow up to be Christians. Perhaps they might win father and mother to Christ, even if she couldn't.

O ye children, born and nourished in Christian homes, whose earliest remembrance is of a mother's prayer and a father's benediction, think with pity of those other homes where only a single child prays for father and mother outside the household of God!

The late breakfast over, it was quite time for Nellie to be getting ready for church.

"I do want to go," she said to herself, "but mother is about sick this morning. I can't leave her to do all the work, and take care of the baby, too. I shall have to give it up."

Two or three hours later, and the Sunday-school bell was ringing. Nellie was ready for the summons, and so was little sister Mollie who was going for the first time. Just then two-year-old Johnnie appeared from the kitchen, his eyes sparkling with mischief, and Nellie beheld, to her great dismay, clasped tight in his chubby fingers, her best hat, wet and dripping from a recent bath in the water-pail.

"Wasn't it for us, sister," said the cunning delinquent as he came trustingly to her side.

What was to be done? She couldn't find time to scold the little fellow; besides, scolding wouldn't mend matters at all. One thing was certain; she couldn't go to Sunday-school that day; so she tried to forget her disappointment, and thought about the evening prayer-meeting which she could be sure of attending.

No, not sure, for just as she was ready to start, a gentleman drove up to the door with an invitation for father and mother to go to ride. Father accepted at once. It would do mother good, and how lucky that the baby was so fond of Nellie!

As they drove off and Nellie went back to the house, she wasn't at all sure that it was lucky. Angry thoughts crowded to her mind. The story of the past two days stood before her. It wouldn't be so bad if they had gone to church; she would be glad then to stay with the children. Didn't God know how hard she had tried to please Him, and didn't He care that she should be so disappointed?

The bitter, angry tears fell fast, and the wrong thoughts were fast getting the better of the right ones in her heart, when a sharp cry woke her from her selfish repining and called her back to present duty.

Baby had cut his finger, and must be tended and soothed; sister must rock him and sing away the pain; and when at last the little fellow was ready for bed and fast asleep in her arms, better thoughts crept into her heart. Then she remembered the word of advice given by a dear Christian friend: "Nellie," she had said, "pray about everything, everything." And oh, as she knelt down to pray, how the wrong feelings vanished, while tears of penitence filled her eyes, and her heart grew tender as that of the little child by whom she knelt.

It is as true now as long ago when Cowper sang it:—

"Satan trembles when he sees
The weakest saint upon his knees."

Just as naturally as ice yields to the hot rays of the noonday sun, do hatred and revenge vanish in the atmosphere of prayer.

Nellie rose from her knees with a beaming face. She had gained a victory, and her heart was full of praise, and her lips overflowed with songs. What a pleasant evening they had together, she and sister Mollie, singing and playing and reading. The whole story is summed up in Nellie's words to her class-leader the next week: "I have come to the conclusion that God knows what is best for me better than I know myself."

A few months later Nellie's father and mother came out on the Lord's side, and with what joyful surprise did she hear them say, "Our first real impulse towards a Christian life was given last summer, when you showed such a beautiful spirit about staying at home from meeting."

As it happened, the next Sabbath morning they sang again in the Sunday-school the same old song, and this time it had even more meaning in Nellie's ears:—

"Full of beauty
Is the path of duty."

Young Christian disciple, have you found it true?

"Please close that book and attend to the recitation." "I was just putting down your last point in my note-book, professor." "From your recitations I should judge that to be your permanent receptacle for points."

number of the North

In the little... is no...
Weather-stained, the... gray,
Three travelers, meeting, lingered
At the close of a summer's day.

Bearded and bronzed with travel,
What wondrous tales they told
Of snow-capped hills, of deserts,
Of mines of sparkling gold!

Soft through the twilight shadows
Floated the sound of a bell,
Into their talk and laughter
Like a quiet "Amen" it fell.

They paused a moment to listen—
Then one, with eloquent air:
"The bell of you Methodist chapel,
And this is their meeting for prayer."

"They mean well—these Methodist brothers—
But then—well, of course, I must say
That a strict adherent of Calvin
Finds all Arianism astray."

"And then, too, their love-feasts, their shout-
ings, and all their wild talk of 'free grace'—
I think I won't go to this meeting.
Though at home I'm half out of my place."

Spoke then another, half smiling:
"These are petty distinctions at best,
You agree in your senseless custom
Of sprinkling, what matters the rest?"

"Immersion"—the third one broke in—
"Ah, secure in the only true fold
A churchman must gaze with real pity
On sects that will wrangle and scold!"

"We claim a descent apostolic,
A bishop, our glory to crown;
What doubt that on Methodists, Baptists,
And all other sects, we look down?"

Uprose from his corner a stranger,
And said in a tremulous tone:
"My friends, by God's grace I'm a Christian,
I glory in that name alone."

"Let us praise Him who loved and who saves us,"
Then silently rose the three others,
Walked arm-in-arm, like brothers,
—Intelligencer.

For Young and Old.

Only Fun.

... A country clergyman was a good deal astonished one day by the jollity of the mourners at the "breakfast" of a funeral, and was gravely told, in explanation, "Bless you, sir, they're not laughing—only dissimulating their grief."

... A lady entered a shop lately and requested to see some lavender kid gloves; whereupon she was shown several different shades of that color. Being a little over-come with so great a variety, she asked, "Which of those pairs is the lavenderest?"

... A physician's little daughter, called upon for a toast, gave: "The health of papa and mamma and all the world." But she suddenly corrected the sentiment: "Not all the world, for then papa would have no patients."

... In Wetherill churchyard, England, is the following epitaph, considerably more than a century old:—

In this vain world short was my stay,
And empty was my laughter;
I go before and lead the way,
And thou comest jogging after.

... "What is your name?" asked a teacher of a boy. "My name's 'Jule,'" was the reply; whereupon the teacher, impressed by the name, said: "You should have said Julius, sir. And now, my boy, 'telling me your mother boy, 'what is your name?' " "Billious, sir."

... A learned clergyman in the State of Maine was accosted in the following manner by an illiterate preacher, who despised education: "Sir, you have been to college, I suppose?" "Yes, sir," was the reply. "I am thankful," rejoined the former, "that the Lord has opened my mind to preach without any learning." "A simple statement," replied the clergyman, "look place in William's time, but such things are of rare occurrence in the present day."

... The *Amherst Student* tells of a Sophomore who, in asking for an excuse, was absent from chapel on Sunday, said he was out walking, and was so far from college when the church bells rang that he could not reach the chapel in season, and so attended the village church. "Who preached there?" asked the professor. "I don't know," said the student, "some stranger." "Indeed," was the reverend gentleman's response, "I am surprised that you did not recognize me."

... Free Kirk minister (to his elder):—"John, I should like you to intimate that on Monday next I propose paying a pastoral visit in the High and North streets, in which I also hope to embrace all the servant-girls of the congregation in that district." His wife (whom he'd lately married from the South):—"You shall do nothing of the kind, sir! Let me see you dare to!"—*Punch*.

... Children are very apt to think a great deal more of an illustration than of the truth it is intended to illustrate. A teacher once endeavored to illustrate faith thus: "Children, if I should tell you that one day I saw a monkey climbing a library pole, would you believe me?" "Yes, sir," unanimously.

Well, that is faith; you believe me because I say it, and you feel sure I would not tell an untruth. The next day the question was asked of the same children: "What is a monkey?" "A monkey climbing a library pole," answered a quick little boy.

... A negro minister, who married rather sooner after the death of his first wife than some of the sisters thought proper and becoming, excused himself as follows: "My dear brethren and sisters, my grief was greater than I could bear. I turned every way for peace and comfort, but none came. I searched the Scriptures from Genesis to Revelation and found plenty of promises to the widder, but nary one to the widderer. So I took it that Lord didn't waste sympathy on a man when it was in his power to comfort himself; and habin' a fust-rate chance to marry in de Lord, I did so, and would do so again. Besides, brethren, I consider dat poor Betsey was just as dead as she would ever be."

Rec. Phillips Brooks.

It is not growing like a tree
In bulk, doth make man better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald and bare.
A lily of a day
Is far in flower as May—
Although it fall and die that night,
It was the plant and flower of light.
In small proportions we just beauties see,
And in short measures life may perfect be.
—Selected.

... The day closed with heavy showers. The plants in my garden were beaten down before the pelting storm, and I saw one flower that I had admired for its beauty and loved for its fragrance exposed to the pitiless storm. The flower fell, shut up its petals, drooped its head, and I saw that all its glory was gone. "I must wait till next year," I said, "before I see that beautiful thing again."

And the night passed, and the morning came, the sun shone again, and the morning brought strength to the flower. The light looked at it, and the flower looked at the light. There was contact, and communion, and power passed into the flower. It held up its head, opened its petals, regained its glory, and seemed fairer than before. I wonder how it took place—this feeble thing coming into contact with the strong, and gaining strength! By devout communion and contact a soul gains strength from Christ. I cannot tell how it is that I should be able to receive into my being a power to do and to bear, by this communion, but I know that it is a fact. Is there a peril from riches or from trial which you are afraid will endanger your Christian consistency? Seek this communion, and you will receive strength and be able to conquer the peril. —Rev. Charles Vinco.

THE OVERFLOWING CUP.
Into the crystal chalice of the soul
Is falling, drop by drop, Life's blending mead.
The pleasant waters of our childhood
And enter first; and Love pours in its whole
Deep flood of tenderness and gall. There
The drops of sweet and bitter that proceed
From wedded trustfulness, and hearts that bleed
For children that outrun us to the goal.
And later come the calmer joys of age—
The restful streams of quietude that flow
Around their fading lives, whose heritage
Is whitened locks and voice serene and low.
These added blessings round the vessel up—
Death is the overflowing of the cup.
—Midwinter Scribbler.

opened its petals, regained its glory, and seemed fairer than before. I wonder how it took place—this feeble thing coming into contact with the strong, and gaining strength! By devout communion and contact a soul gains strength from Christ. I cannot tell how it is that I should be able to receive into my being a power to do and to bear, by this communion, but I know that it is a fact. Is there a

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THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, January 21.

Memorial services in honor of the late Calhoun Cushing were held in Washington last evening.

The pressure put upon the Socialists by the German Government is more rigorous than ever.

John Blair Scribner, the head of the publishing house of Scribner & Co., New York, died suddenly of pneumonia yesterday.

In the Senate yesterday the bill as to patents was reported in a Committee of the whole and reported, but no action taken. Several new bills were presented in the House. Mr. Potter tried to offer a resolution for the investigation of the cipher despatches; but to this General Butler objected unless debate was allowed, and the resolution went over.

Wednesday, January 22.

Roscoe Conkling was re-elected to the U. S. Senate from New York yesterday, and Gen. John A. Logan from Illinois.

It was reported to the Cabinet yesterday that Silliman had returned to the United States with 5,000 warriors.

Gov. Hoyt, of Pennsylvania, was inaugurated yesterday.

A new four per cent. syndicate has been formed to "place" the bonds in London.

Hon. George S. Hillard died yesterday.

The Indian and Naval Appropriation bills were discussed in the Senate yesterday.

In the House a resolution, ordering the Potter committee to investigate the cipher despatches, was passed.

Thursday, January 23.

It is reported that important evidence has come to light in the Cobb murder case favorable to Mrs. Cobb.

Over sixteen and a half millions of the four per cent. bonds were taken yesterday.

Great Britain, Germany, France and Austria have taken steps to be represented in the coming Australian international exhibition.

Congress will be asked to appropriate funds to secure a representation from this country.

There was a notable discussion in the House yesterday on the subject of Southern claims in which Northern Democrats took a firm stand in opposition. In the Senate Mr. Blaine introduced a bill proposing important reforms in the Navy.

Friday, January 24.

The Teller committee are sitting at Charleston, S. C., and are collecting important testimony relative to intimidation in the recent elections.

A battle was fought with the Cheyennes on Wednesday. The Indian loss was twenty-three killed, and six wounded. The troops lost three men killed and two wounded.

American coal is finding a market in Switzerland.

The Potter committee held a protracted session in Washington yesterday, at which General Butler surrendered the cipher despatches in his possession, and provision was made to have the same deciphered, lithographed and published in pamphlet form. A resolution was also passed permitting Mr. Tilden to be represented before the committee by counsel.

The Consular Appropriation bill, and the bill to amend the patent laws, were passed in the Senate yesterday. A bill was introduced appropriating \$250,000 as a perpetual fund towards aiding in the education of the blind. The House discussed the bill proposing to devote the proceeds of the sale of public lands to educational purposes, and also the bill for the classification of mail matter.

Saturday, January 25.

It is computed that the Pension arrears bill, which has recently passed Congress, will draw from the Treasury eighty millions of dollars.

The Senate Commerce committee has decided to report adversely on the New York Custom House nominations—a victory for Mr. Conkling.

Twenty millions more of 5-20s have been called for.

A special committee of five was appointed in the Senate yesterday to consider questions of parliamentary law and privileges arising in the discussion of the Brazilian Subsidy bill. The House was engaged with the consideration of private bills.

Monday, January 27.

The state lunatic asylum at St. Joseph, Mo., was burned on Saturday morning. The inmates all escaped. The property loss will reach \$200,000.

A heavy gale of wind prevailed on Saturday night, which continued to meet at Herrsburg, Saxony, May 26, 1879.

Rev. Dr. Talmage has denied a story that has been current for some years in regard to the death of his first wife, and declares that he will appeal to the law if it is for her circulated.

According to the Religious Herald there are now 100,000 Baptist members in N. H. Carolina, being one-seventh of the population. The number of white and colored Church members is nearly equal.

Rev. Dr. Briggs, of Union Theological Seminary, New York, has a series of articles in the Evangelist, showing that pre-millennialism was not the doctrine of the early Church.

Rev. Will C. Wood, former pastor at Wrentham, Mass., has accepted the pastoral charge, for a year, of the two Congregational Churches in East Marshfield and Scituate. His post-office address is Scituate.

NEW HAMPSHIRE.

As the Conference year approaches its close, local papers are giving items of interest with regard to some of our preachers. In the Great Falls Journal we see the name of Rev. W. E. Bennett, who is closing the second year of a successful pastorate at High Street, among those chosen by the last quarterly conference to serve as the committees of this Church for another year, indicating that his work there is not yet done. And says the Dover Enquirer: "For some cause, it is rumored that the Rev. Mr. Prince will leave Dover in the spring for another field of labor. As our citizens generally are interested in the question, we take great pleasure in stating that it is expected that he will remain in our city as pastor of the Methodist Church, as long as the law of said Church will allow."

The Methodist pulpit at Fisherville, lately vacated by Rev. Mr. Cushman, is being supplied for the present by Rev. Mr. Shivers, of Plymouth.

Rev. W. H. Stuart, Methodist pastor at Hillsboro Bridge, received a donation visit, Jan. 7th, from the members of his congregation. The parsonage was filled with a happy company, and substantial tokens of their esteem to the value of \$50 were left.

Prof. Kimbly, of the Conference Seminary, invites contributions from any friends of his school for the much-needed work of improving the Seminary Hall. Mr. T. W.

Long, a former student, offers to fresco the hall gratis, if others will furnish the material. Quite a considerable part of the amount needed has already been subscribed, and further contributions will be gratefully received. The Seminary is moving on well, and the new corps of teachers are doing excellent work.

It is reported that Rev. A. Sherwin, who for nine years has been pastor of the Merrimack Street Baptist Church, of Manchester, is to resign.

Rev. L. C. Hubbard is about closing a ten years' pastorate in Merrimack, to remove to Massachusetts.

Rev. Willis G. Hadley (Congregationalist), of Ely, has received a call to Milton Mills.

Rev. E. Bradford is seeing some revival interest in his Church at Milford. Young people are coming into the congregation, and some are seeking the Lord.

EAST MAINE.

BANGOR DISTRICT.

Rev. B. W. Bolton delivered the fourth lecture in the series to young men, in the first M. E. Church, Sunday evening, Jan. 19th. The subject was, "The Path to Honor," and was founded upon lessons drawn from the life and character of Joseph.

The matter was highly instructive and the manner exceedingly interesting. The lecture was characterized by originality of thought, was rich in practical suggestions, and was replete with numerous and apt illustrations, and throughout its delivery was listened to with the closest attention by the very large and intelligent audience present.

GENERAL METHODIST ITEMS.

Rev. S. W. Thomas, pastor of the St. John's M. E. Church, Philadelphia, has been very ill with pneumonia.

The revival which has been going on in the South Second Street M. E. Church, Brooklyn, N. Y., Rev. J. H. Parker, past-r, is assuming, under the labors of Mrs. Van Cott, very large proportions.

A Chinese Tract Society has been organized at Shanghai. Bishop Russell of the Episcopal Church was elected president. Rev. S. L. Baldwin, D. D., of the M. E. Church, is a member of the publishing committee.

Rev. J. F. Hurst, D. D., President of the Drew Theological Seminary, is at present spending a portion of almost every week in Philadelphia. He has succeeded in securing \$20,000 toward the \$40,000 that the Philadelphia Conference is expected to raise toward the endowment of Drew.

The California Advocate says: "A Japanese mission, consisting of twenty-two young men, has been organized in rooms in the basement of the Chinese Mission House. They meet once a week to study the Scriptures and to discuss questions of a religious character. Two Japanese were baptized by Dr. Wilson, recently, in the Chinese mission, San Francisco."

The New York Observer says: "Rev. Dr. Tiffany, pastor of St. Paul's M. E. Church, showed a zeal in managing a meeting, He was presiding at the prayer-meeting in Dr. Orin's church, on Tuesday during the week of prayer. In the midst of it a man, well-dressed and good-looking, rose and began an address by saying: 'The great enemies of Christ are Freemasons.' Dr. Tiffany interposed: 'My friend, you are out of order; you are here to pray for the Church of Christ, not to criticize anybody.' The man dropped, and the meeting went on as if nothing had happened."

When Missionary Thompson, of Montevideo, was in this country, he received from various parties contributions toward a Bazaar for the Sunday-school, and was to send to the donors some American trifle as an acknowledgment. It may be some relief to such persons to learn that Mr. Thompson's return was long delayed by the presence of a yellow fever in Montevideo, and when in Buenos Ayres. He was subjected to quarantine at each of those ports. Subsequently he was transferred from Montevideo to Buenos Ayres. We apprehend the friends will yet hear from him.

OTHER DENOMINATIONS.

The well-known ex-priest, Father Chiquy, is creating quite a sensation in Australia.

The aggregate of Church debts which Mr. Kimball has been instrumental in dissolving, is not far from \$2,000,000.

Rev. A. G. Vermilye, D. D., of the Reformed Church, has been appointed Chaplain of the American Seamen's Friend Society, at Antwerp.

The General Synod of the Moravian Church, which met every ten or twelve years, was announced to meet at Herrsburg, Saxony, May 26, 1879.

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Rev. E. Bradford is seeing some revival interest in his Church at Milford. Young people are coming into the congregation, and some are seeking the Lord.

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ZION'S HERALD, JANUARY 30, 1879.

DAILY RECORD OF LEADING EVENTS.

Tuesday, January 21.

Memorial services in honor of the late Calhoun Cushing were held in Washington last evening.

The pressure put upon the Socialists by the German Government is more rigorous than ever.

John Blair Scribner, the head of the publishing house of Scribner & Co., New York, died suddenly of pneumonia yesterday.

In the Senate yesterday the bill as to patents was reported in a Committee of the whole and reported, but no action taken. Several new bills were presented in the House. Mr. Potter tried to offer a resolution for the investigation of the cipher despatches; but to this General Butler objected unless debate was allowed, and the resolution went over.

Wednesday, January 22.

Roscoe Conkling was re-elected to the U. S. Senate from New York yesterday, and Gen. John A. Logan from Illinois.

It was reported to the Cabinet yesterday that Silliman had returned to the United States with 5,000 warriors.

Gov. Hoyt, of Pennsylvania, was inaugurated yesterday.

A new four per cent. syndicate has been formed to "place" the bonds in London.

Hon. George S. Hillard died yesterday.

The Indian and Naval Appropriation bills were discussed in the Senate yesterday.

In the House a resolution, ordering the Potter committee to investigate the cipher despatches, was passed.

Thursday, January 23.

It is reported that important evidence has come to light in the Cobb murder case favorable to Mrs. Cobb.

Over sixteen and a half millions of the four per cent. bonds were taken yesterday.

Great Britain, Germany, France and Austria have taken steps to be represented in the coming Australian international exhibition.

Congress will be asked to appropriate funds to secure a representation from this country.

There was a notable discussion in the House yesterday on the subject of Southern claims in which Northern Democrats took a firm stand in opposition. In the Senate Mr. Blaine introduced a bill proposing important reforms in the Navy.

Friday, January 24.

The Teller committee are sitting at Charleston, S. C., and are collecting important testimony relative to intimidation in the recent elections.

A battle was fought with the Cheyennes on Wednesday. The Indian loss was twenty-three killed, and six wounded. The troops lost three men killed and two wounded.

American coal is finding a market in Switzerland.

The Potter committee held a protracted session in Washington yesterday, at which General Butler surrendered the cipher despatches in his possession, and provision was made to have the same deciphered, lithographed and published in pamphlet form. A resolution was also passed permitting Mr. Tilden to be represented before the committee by counsel.

The Consular Appropriation bill, and the bill to amend the patent laws, were passed in the Senate yesterday. A bill was introduced appropriating \$250,000 as a perpetual fund towards aiding in the education of the blind. The House discussed the bill proposing to devote the proceeds of the sale of public lands to educational purposes, and also the bill for the classification of mail matter.

Saturday, January 25.

It is computed that the Pension arrears bill, which has recently passed Congress, will draw from the Treasury eighty millions of dollars.

The Senate Commerce committee has decided to report adversely on the New York Custom House nominations—a victory for Mr. Conkling.

Twenty millions more of 5-20s have been called for.

A special committee of five was appointed in the Senate yesterday to consider questions of parliamentary law and privileges arising in the discussion of the Brazilian Subsidy bill. The House was engaged with the consideration of private bills.

Monday, January 27.

The state lunatic asylum at St. Joseph, Mo., was burned on Saturday morning. The inmates all escaped. The property loss will reach \$200,000.

A heavy gale of wind prevailed on Saturday night, which continued to meet at Herrsburg, Saxony, May 26, 1879.

Rev. Dr. Talmage has denied a story that has been current for some years in regard to the death of his first wife, and declares that he will appeal to the law if it is for her circulated.

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MONTEPELLER DISTRICT—FOURTH QUARTER.

Feb.—Cahot, 1, 2.

E. Moore, 4, 5.

Stowe, A. L. Cooper, 7, 1 p. m.

Waterbury Centre, J. A. Sherburne, 7, 1 p. m.

Grafton, C. P. Taggart, 13, 1 p. m.

Waterbury, 13, 1 p. m.

West Topsham, 13, 1 p. m.

Corinth, C. Dugan, 13, 1 p. m.

Chelsea, W. H. Worthen, 23, 1 p. m.

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